1 LEVEL

Hadith

Prophetic Traditions

العبيكان للتعليم
Obeikan Education

ENGLISH EDITION

Hadith

Level 1

Prepared by Zad Group

ⓒ مجموعة زاد للنشر، 1445هـ

Zadgroup ،team

Hadith (1). / Zadgroup team - ط1.- الرياض، 1445هـ

108 صفحة، 21*27.5سم

رقم الإيداع: 1445/20267

ردمك: 978-603-8234-55-6

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First Edition
1446 - 2024

Publishing

KSA - Jeddah
Al-Shatei, Beutat Business - Office. 16
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www.obeikanretail.com

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بسم الله الرحمن الرحيم

Preface

Praise be to Allah, Lord of the worlds, and blessings and peace be upon the noblest of the Prophets and Messengers, our Prophet Muhammad, and upon all his family and Companions. To proceed:

Islamic knowledge is one of the most important necessities that the Muslim needs in his life; the entire ummah, in its efforts to rebuild Islamic civilization, is in need of it. Hence the religious texts point out the importance of Islamic knowledge and its bearers. Allah عَزَّوَجَلَّ says: *{Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise}* [Aal Imran 3:18]. Ash-Shawkani رَحِمَهُ ٱللَّهُ said: What is meant by those of knowledge here is the scholars of the Quran and Sunnah. And Allah عَزَّوَجَلَّ says: *{and say, "My Lord, increase me in knowledge"}* [Ta-Ha 20:114].

In the hadith it says: **«Whoever follows a path seeking knowledge thereby, Allah will make easy for him a path to Paradise.»** Narrated by Muslim.

This series of textbooks comes to serve the community, with the aim of conveying Islamic knowledge by various methods and making it readily available to those who seek it. We hope that it will be another source of knowledge for academic programs and that it will be a support and help to those who want to acquire more Islamic knowledge and education, in an effort to achieve the main goal, which is to spread and instill sound Islamic knowledge on a sound academic foundation and in accordance with correct beliefs, based on the Book of Allah and the Sunnah of His Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, in a modern and easily-understood style. We ask Allah عَزَّوَجَلَّ to grant us all beneficial knowledge, enable us to do righteous deeds, guide us and help us to be sincere in our efforts.

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The Zad
Academy Series

Hadith
Prophetic Traditions
Level 1

Hadith 1

It was narrated from Ibn Umar رَضِيَ اللَّهُ عَنْهُ that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Islam is built on five: the testimony that there is no god worthy of worship except Allah and that Muhammad is the Messenger of Allah; establishing prayer; giving zakat; fasting Ramadan; and going on pilgrimage to the House.»** Agreed upon.

Narrator of the hadith

Abdullah ibn Umar ibn al-Khattab, the Companion of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He was present at al-Khandaq and subsequent campaigns; he was not present at Badr or Uhud because he was too young. He issued fatwas to the people for sixty years. He lost his sight at the end of his life, and he was the last of the Sahabah to die in Makkah, in 73 AH.

Explanation of phrases

«On five» refers to five pillars or foundations.

«Establishing prayer» – this refers to the obligatory prayers. What is meant is consistently offering the prayers, fulfilling all their conditions and doing all their essential parts.

«Giving zakat» means giving it to the categories of people prescribed in Islamic teachings so that it becomes their property.

Brief explanation of the hadith

The pillars of Islam are five, namely: the twin declaration of faith (ash-shahadatayn); establishing prayer; giving zakat; fasting Ramadan; and going on pilgrimage to the House.

These pillars support the structure of Islam, for the structure cannot stand firm without them. The other features of Islam are what complete the structure, so if any of them are missing, it detracts from the integrity of the structure, although it still stands and does not collapse for lack of those parts. This is in contrast to the omission of these five pillars, because Islam vanishes if they are all missing.

It also vanishes if the twin declaration of faith – which is the greatest pillar – is missing, and the twin declaration of faith vanishes as a result of doing anything that is contrary to it and cannot coexist with it.

As for the omission of the other four pillars, the scholars differed concerning that. The correct view is that the one who omits any of them does not become a disbeliever thereby except in the case of prayer, because of the evidence that was narrated concerning it; the one who abandons prayer altogether becomes a disbeliever.

However, if he denies that it is obligatory but still does it, then he also becomes a disbeliever, because the fact that it is obligatory is a fundamental teaching of Islam that no one has any excuse for not knowing.

What we learn from the hadith

1. This hadith is an important principle through which one may understand the rulings and teachings of Islam, which are based on it. It mentions together all the pillars of Islam, so it is one of the concise hadiths that mention the basic rulings of Islam.

2. The reason for limiting it to these five is that worship consists either of words, as in the twin declaration of faith, or actions, as in the case of Hajj, fasting, zakat and prayer.

   Islam is based on these five pillars so as to test people and see how much they are willing to strive for the sake of their Beloved and how hard they are willing to strive physically.

FYI (For Your Information)

What we learn from the hadith – continued

3

The twin declaration of faith is given precedence over the other pillars, because it represents the basic principle on which deeds may be based and perfected. After that, prayer is the greatest pillar of Islam. Then comes zakat, because it is usually mentioned alongside prayer in the Book of Allah, and because there is a connection between physical and financial acts of worship in the Quran. Then comes fasting, then Hajj, because it combines both types of worship, namely financial and physical.

4

The hadith does not mention believing in the Prophets and angels and so on, because the declaration of faith (shahadah) implies believing everything that the Messenger ﷺ brought, and that necessitates believing in all the beliefs that he taught.

5

The hadith urges us to establish prayer and perform it properly and correctly; and it tells us that it is one of the pillars of Islam.

6

It urges us to give zakat, fast Ramadan and go on pilgrimage to the Kaaba, and tells us that these are pillars of Islam like the other pillars.

Ahl as-Sunnah are agreed that the believer who is to be deemed to be one of the people of the qiblah [i.e., the Muslims] and who will not abide forever in Hell is the one who believes in his heart in the religion of Islam, in the sense of wholehearted belief that is free of doubt, and who utters the twin declaration of faith.

If a disbeliever limits himself to saying, "There is no god worthy of worship except Allah," and he does not say, "Muhammad is the Messenger of Allah," then according to the well-known scholarly view he does not become a Muslim, because the Prophet ﷺ said: **«I have been commanded to fight the people until they bear witness that there is no god worthy of worship except Allah and that Muhammad is the Messenger of Allah.»** Agreed upon.

Activities

1. **Write an essay explaining the pillars of Islam and why they are limited to five.**
2. **Why does the twin declaration of faith form one of the pillars of Islam [and not two]? Think about it.**
3. **What is the ruling on not giving zakat and not going for Hajj when one is able to do them? Is the one who does not do them regarded as having left Islam?**
4. **What is the ruling if a disbeliever only says, "There is no god worthy of worship except Allah," and does not say, "Muhammad ﷺ is the Messenger of Allah"?**
5. **Why does the hadith not mention jihad or other pillars of faith?**

FYI (For Your Information)

Hadith 2

It was narrated that Umar ibn al-Khattab رضي الله عنه said: One day when we were with the Messenger of Allah ﷺ, there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black, and there were no signs of travel on him. No one among us recognized him. He came and sat down before the Prophet ﷺ, rested his knees against his, and placed the palms of his hands on his thighs. He said: "O Muhammad, tell me about Islam." The Messenger of Allah ﷺ said: **«Islam is to testify that there is no god worthy of worship except Allah and that Muhammad is the Messenger of Allah, to establish regular prayer, to pay zakat, to fast Ramadan and to go on pilgrimage to the House if you are able to.»** He said: "You have spoken the truth." And we were amazed at his asking that and saying that he had spoken the truth. Then he said: "Tell me about eeman (faith, belief)," He said: **«It means believing in Allah, His angels, His Books, His messengers, and the Last Day, and believing in al-qadar (the divine will and decree), both good and bad.»** He said: "You have spoken the truth." He said: "Tell me about ihsan." He said: **«It means worshipping Allah as if you can see Him, and although you cannot see Him, He can see you.»** He said: "Tell me about the Hour." He said: **«The one who is being asked does not know more about it than the one who is asking.»** He said: "Then tell me about its signs." He said: **«The slave woman will give birth to her mistress, and you will see the barefoot, naked, destitute shepherds competing in constructing lofty buildings.»** Then he departed and I stayed for a while. Then he said to me: **«O Umar, do you know who the questioner was?»** I said: "Allah and His Messenger know best." He said: **«That was Jibreel, who came to teach you your religion.»** Narrated by Muslim.

The narrator of the hadith

Umar ibn al-Khattab ibn Nufayl, Abu Hafs al-Faruq, Amir al-Mu'mineen (the Commander of the Faithful). He became Muslim five years before the Hijrah and remained close to the Prophet ﷺ. The Muslims swore allegiance to him as the caliph after Abu Bakr. During his caliphate, Allah granted many conquests and Islam spread widely. He established the Hijri calendar and set up state registries. He was killed by Abu Lu'lu'ah al-Majusi whilst praying Fajr in 23 AH.

Explanation of phrases

"and placed the palms of his hands on his thighs" means that the questioner placed his hands on his own thighs, and sat as a student would sit before his teacher. This is indicative of great politeness and respect towards the Prophet ﷺ.

"And we were amazed at his asking that and saying that he had spoken the truth" – the reason why they were amazed is that this was unlike the way of the questioner who does not know. Rather these were the words of someone who had good knowledge of what was being asked about. At that time there was no one who knew that except the Prophet ﷺ.

«The slave woman will give birth to her mistress» – It was said that what is meant is that there would be many children who would be defiantly disobedient towards their parents.

«Barefoot» refers to one who does not wear shoes.

«Naked» refers to one who has no clothes on his body.

«Destitute» means poor.

«shepherds competing in constructing lofty buildings» means that the people of the desert, and others who are poor and in need like them, will become so wealthy that they will begin to compete in the construction of lofty buildings.

"for a while [maliyyan]" means for a long time. This word is seen in the verse: *{so avoid me a prolonged time [maliyyan]}* [Maryam 19:46].

Brief explanation of the hadith

This hadith discusses all acts of worship, both apparent and hidden, principles of faith, physical actions, sincerity of the heart, and being careful to avoid that which could spoil one's deeds, to the extent that all branches of Islamic knowledge are connected to this hadith and stem from it.

The Muslim will continue to rise through the levels of religious commitment until he becomes as close as he can be to Allah عَزَّوَجَلَّ.

The three levels of faith

The first of them is Islam. Whoever sets up its structure and pillars will rise to the second level, which is eeman (faith, belief). Then whoever establishes the pillars of faith will rise to the third level, which is ihsan. That is the highest level of faith.

What we learn from the hadith

1. Proper etiquette towards teachers, as reflected in the actions of Jibreel عَلَيْهِ السَّلَامُ when he sat before the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a polite manner so that he could learn from him.

2. The virtue of Islam, and that it should be the first thing that one asks about. Hence when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent envoys to call people to Allah, he instructed them to begin with the testimony that there is no god worthy of worship except Allah and that Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the Messenger of Allah, before anything else.

3

Testifying that Muhammad is the Messenger of Allah requires us to believe that Allah عَزَّوَجَلَّ is the One Who sent him to all of creation, and to believe that he is the last of the Prophets. It also requires us to believe what he told us, to comply with his commands, and to heed his prohibitions.

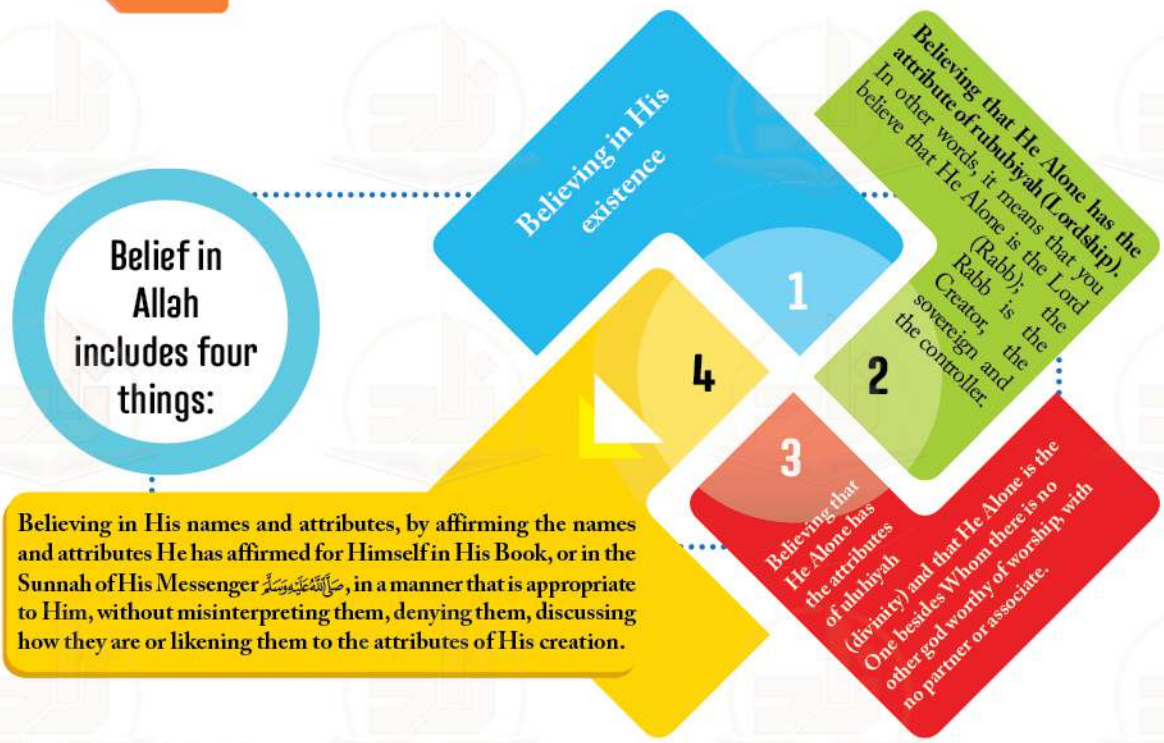
We should not introduce into the religion of Allah anything that the Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ did not teach, whether that has to do with beliefs, words or actions. We should believe that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ does not possess any attribute of Lordship (rububiyah), so he is not to be called upon besides Allah and help is not to be sought from him except during his lifetime regarding matters in which he was able to help.

Eeman (faith, belief) means belief in the heart, words uttered on the tongue, and physical actions including fulfillment of the pillars of Islam.

4

The pillars of faith are: to believe in Allah عَزَّوَجَلَّ, His angels, His Books, His Messengers, the Last Day, and the divine decree, both good and bad. This will have an impact on the individual by making him strive hard in worship and fear Allah عَزَّوَجَلَّ.

5



What we learn from the hadith – continued

6

Believing in all the messengers. If someone believes in his own messenger but denies others, then he has not believed in his own messenger; rather he is a disbeliever. That is because Allah عَزَّوَجَلَّ says: *{The people of Noah denied the messengers}* [ash-Shu'ara 26:105], even though they only rejected Nuh, and there was no messenger before him, but rejecting one of the messengers is rejecting the entire concept of prophethood.

7

Believing in the original books that Allah عَزَّوَجَلَّ sent down to His messengers, before they were distorted, and that they were true and from Allah, and that all the Books are abrogated by the Quran, so their rulings are not to be acted upon.

8

Believing in the Last Day, which is the Day of Resurrection. This implies believing in the first stage of the Hereafter, which is the grave, and in the bliss and torment of the grave.

9

It is obligatory to believe in the divine decree, both good and bad. There is nothing inherently bad in the divine decree, because it emanates from divine mercy and wisdom. Rather what is bad is in the thing that is decreed, because the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«And evil is not to be attributed to You.»** Narrated by Muslim.

10

The hadith affirms the level of ihsan and that the best and highest level of faith is ihsan and being aware that Allah is watching. This means that you worship Allah as if you see Him, and if you do not see Him, then He sees you. Thus you know that Allah is with you, and this concept of His being with you is attained when a person becomes able to bear that in mind at all times, especially when doing acts of worship. That is the greatest help in attaining awareness that Allah is watching, which is the highest level of faith. Thus a person will be able to combine belief that Allah is exalted with awareness that He is near.

11

When a scholar is asked about something that he does not know, he should state clearly that he does not know it, and that does not detract from his status; rather it is indicative of his piety and fear of Allah.

- The soundness of all deeds is based on the twin declaration of faith, for the testimony that there is no god worthy of worship except Allah requires sincerity, and the testimony that Muhammad is the Messenger of Allah requires following him. Every action by means of which one seeks to draw closer to Allah will not be accepted unless it meets these two conditions: sincerity towards Allah and following the Messenger of Allah ﷺ.
- The testimony that there is no god worthy of worship except Allah requires sincerity in worshipping Allah. This type of Tawhid is called Tawhid al-uluhiyah (oneness of divinity) and is also called Tawhid al-ibadah, because the meaning of Laa ilaaha illa Allah (There is no god worthy of worship except Allah) is: there is none that is rightfully worshipped except Allah, so do not worship anyone or anything other than Allah. Whoever says, There is no god worthy of worship except Allah, but worships something or someone other than Allah is a liar.
- The ways of worshipping Allah عَزَّوَجَلَّ include supplication, asking, intending, making vows, swearing oaths, and offering sacrifices. So it is not permissible to direct any of these actions to anything or anyone other than Allah.

FYI (For Your Information)

Activities

1. Describe and explain the levels of Islam. Which is the highest of them and why?

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2. Based on this hadith, debate with the innovators, basing your argument on the foundations on which actions should be based.

.....

3. Why does disbelief in one prophet constitute disbelief in all of them? Quote evidence for that from the Quran and Sunnah.

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4. Speak in detail about the pillars of faith.

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Hadith 3

It was narrated that Umar ibn al-Khattab رضي الله عنه said: I heard the Messenger of Allah ﷺ say: **«Actions are according to intentions and every man will have only that which he intended. Thus he whose migration was for Allah and His Messenger, his migration was for Allah and His Messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated.»** Narrated by al-Bukhari.

Explanation of phrases

«Intentions» (niyyaat, sing. niyyah) – the intention is the aim and resolve to do a thing.

«His migration» (hijrah) – in linguistic terms, hijrah refers to departing from one land for another, leaving behind one's homeland and family. It is derived from the word hajr, which refers to abandoning and is the opposite of upholding ties.

In Islamic terminology, hijrah refers to leaving the land of disbelief and moving to the land of Islam for fear of persecution, and with the intention of being able to practice one's religion.

«his migration was for that for which he migrated» that is, the recompense for his action will be the worldly gain that he was seeking, otherwise he gets nothing (of reward).

Brief explanation of the hadith

This hadith refers to all that is good, so it is most appropriate for the believer who wants to save himself and help himself to understand its meaning and to keep it in mind in all situations and at all times. This hadith refers to sincerity towards Allah, which is a condition of all words and deeds, both outward and inward, being accepted. Whoever makes his deeds sincerely for Allah, following the Messenger of Allah ﷺ in that, is the one whose deeds will be accepted.

Deeds cannot be judged except on the basis of intention, because the intention is the factor that determines whether they are sound or corrupt, perfect or incomplete. Whoever intends to do good, seeking thereby the pleasure of Allah, will have a complete reward.

But whoever falls short in his intention and aim, his reward will also fall short.

The one whose intention is something other than this sublime aim and goal will miss out on reward, although he may attain whatever he intended to attain of base and imperfect goals.

Hence the Prophet ﷺ gave a likeness against which all other issues could be measured, as he said: **«Thus he whose migration was for Allah and His Messenger, his migration was for Allah and His Messenger,»** that is, he will attain what he intended and his reward will become incumbent upon Allah. **«And he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated.»** Taking a woman in marriage is mentioned specifically after mentioning worldly gains in general, so as to highlight that all of these are unworthy goals and insignificant aims.

What we learn from the hadith

1

This hadith is one of the hadiths that form the basic principles of Islam. Hence the scholars said: The basic principles of Islam are found in two hadiths, namely this hadith and the hadith of Aisha رضي الله عنها: **«Whoever does an action that is not part of this matter of ours, it will be rejected.»** Narrated by al-Bukhari.

This hadith is the basis of deeds of the heart, so it is the standard for hidden deeds, and the hadith of Aisha رضي الله عنها is the standard for apparent deeds.

Benefit

2

Intention (niyyah) means aiming to do something, seeking thereby to draw close to Allah, please Him and attain His reward. That includes the intention to do an action and the intention regarding the one for whom it is done, namely Allah سبحانه وتعالى.

With regard to the intention to do an action, no act of worship is valid without it, and it must be accompanied by the intention to do that particular act of worship, whether it is obligatory or supererogatory.

It is also essential to distinguish between habits and acts of worship. For example, bathing may be done to clean oneself and cool oneself down, or it may be done to cleanse oneself of major impurity, or after washing the deceased in preparation for burial, or for Jumuah, and so on. Therefore it is essential to have a clear intention, whether the intention is to remove impurity, or to do a ghusl that is recommended (mustahabb).

Another example of the importance of the intention has to do with using tricks when engaging in business transactions, doing them in a way that appears to be sound, but the intention is to turn it into a riba-based transaction, or to waive something that is obligatory, or to attain something that is haram. Then what matters is the person's intention and aim, not the apparent meaning of the word he says, because actions are according to intentions.

With regard to the intention regarding the one for whom it is done, the intention should be sincerely for Allah in everything that a person does or does not do, and in all that he says and does. Allah عز وجل says: *{And they were not commanded except to worship Allah, [being] sincere to Him in religion}* [al-Bayinah 98:5] and *{Indeed, sincere devotion is due (only) to Allah}* [az-Zumar 39:3]. So the differentiation between the virtue of deeds and the amount of reward they attain is in accordance with what is in the doer's heart of faith and sincerity.

A good intention may be valid in permissible and worldly matters, for whoever intends by his earnings, worldly actions and day-to-day habits to seek help thereby in doing his duty towards Allah and carrying out obligatory and recommended actions. He bears that good intention in mind when he eats, drinks, sleeps, rests and works for a living, and his habits will be turned into acts of worship. The Prophet ﷺ advised us to do that when he said: **«You will never spend anything, seeking thereby the pleasure of Allah, but you will be rewarded for it, even [a morsel of food] that you put in your wife's mouth.»**

Narrated by al-Bukhari and Muslim.

Activities

1. **Write an essay about the rulings on the intention (niyyah).**

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2. **Speak about sincerity [towards Allah] and following [the Sunnah] as being two conditions for a righteous deed to be accepted.**

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3. **Intention is an important topic in Islamic fiqh; speak about that.**

.....

4. **How can you turn your habits into acts of worship? Give an example.**

.....

Hadith 4

It was narrated that Abu Hurayrah رضي الله عنه said: The Messenger of Allah ﷺ said: **«Faith has sixty-odd, or seventy-odd, branches, the highest of which is bearing witness that there is no god worthy of worship except Allah, and the lowest of which is removing a harmful thing from the road. And hayaa (modesty, shyness) is a branch of faith.»** Agreed upon.

The narrator of the hadith

Abu Hurayrah: Abd ar-Rahman ibn Sakhr ad-Dawsi, the narrator of Islam. He stayed close to the Prophet ﷺ and narrated more than five thousand hadiths from him. Umar appointed him as governor of al-Bahrain, then dismissed him, and he was governor of Madinah for a few years during the Umayyad caliphate. He died in 57 AH.

Explanation of phrases

The word translated here as **«-odd»** refers to any number between three and nine.

The word branch refers to the limbs of a tree. This is likening faith and its characteristics to a tree with branches, the fruits of which cannot reach maturity unless all branches are in good shape.

«Removing a harmful thing»– what is meant by a harmful thing is anything that causes harm or annoyance, be it stones, soil, thorns and the like.

«Hayaa» (modesty, shyness) is a characteristic that compels one to do that which is praiseworthy and to refrain from doing that which is blameworthy and regarded as shameful.

Brief explanation of the hadith

In this hadith, the Messenger عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ explains that faith is not one single characteristic or branch; rather it has many branches.

But the best of them is a single phrase, Laa ilaaha illa Allah (there is no god worthy of worship except Allah). If the heavens and the earth were weighed against this word, it would outweigh them, because it is the word of sincerity (kalimat al-ikhlas), and if this is the last word that someone says in this world, he will enter Paradise. It is the best of the branches of faith.

Hayaa (modesty, shyness) is a branch of faith. It is a praiseworthy attribute and was the attitude of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, to the extent that he was more modest than a virgin in her chamber – that is, in her seclusion.

What we learn from the hadith

1. Affirmation that there are different levels of faith, and that believers may vary with regard to the level of faith that they have. This is one of the greatest proofs that faith may increase and decrease.

2. **«Faith has seventy-odd or sixty-odd branches»** – this reflects uncertainty on the part of the narrator as to whether the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentioned seventy-odd or sixty-odd.

3

The phrase **«Laa ilaaha illa Allah»** is the word of Tawhid (kalimat at-tawhid). If someone says these words, he becomes a Muslim, and if he is too arrogant to say them then he is a disbeliever. It is the dividing line between faith (eeman) and disbelief (kufr); hence it is the highest branch of faith, with the obligation of adding: **«Wa anna Muhammadan rasool Allah»** to it.

4

According to Ahl as-Sunnah wa'l-Jama'ah, faith includes words uttered on the tongue, physical actions, and beliefs and actions of the heart.

5

Removing a harmful thing from the road is one of the characteristics and branches of faith, and it is a good deed.

6

Hayaa (modesty, shyness) is part of faith. Feeling shy before Allah obliges a person to obey Allah and do his religious duties, and to refrain from that which Allah has forbidden. Feeling shy before people obliges a person to adopt a dignified attitude and to do that which reflects well on him and gives him a good image before people, and to avoid that which makes him look bad and is shameful. All hayaa is part of faith.

7

The Prophet عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ did not explain every branch of faith, and this stems from the wisdom that Allah عَزَّ وَجَلَّ gave him, so that the Muslim will strive by himself to seek out the texts of the Quran and Sunnah in order to find out about all the branches of faith and act in accordance with them. So the one who is keen to find out about them and comply with them will stand out from those who are not like that.

The meaning of the phrase Laa ilaaha illa Allah (there is no god worthy of worship except Allah) is: There is none that is rightfully worshipped except Allah عَزَّوَجَلَّ. So everything that is worshipped besides Allah is false, except Allah Alone with no partner or associate, for He is the Truth, as He تَبَارَكَ وَتَعَالَى says: *{That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand}* [al-Hajj 22:62].

Activities

1. **Write an essay explaining the reality of faith (eeman).**

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2. **What is the meaning of Laa ilaaha illa Allah?**

.....

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3. **How can you conclude from the hadith that faith is words uttered on the tongue, deeds of the heart and physical actions?**

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Hadith 5

It was narrated that Abu Hurayrah رضي الله عنه said: The Messenger of Allah ﷺ said: **«I have only been sent to perfect noble manners and characteristics.»** According to other reports: **«… to perfect sound manners and characteristics»** and **«… to perfect good manners and characteristics.»** Narrated by al-Bazzar, Ahmad and Malik; classed as sahih by al-Albani.

The narrator of the hadith

Abu Hurayrah: Abd ar-Rahman ibn Sakhr ad-Dawsi, the narrator of Islam. He stayed close to the Prophet ﷺ and narrated more than five thousand hadiths from him. Umar appointed him as governor of al-Bahrain, then dismissed him, and he was governor of Madinah for a few years during the Umayyad caliphate. He died in 57 AH.

Explanation of phrases

«I have only been sent» means: I was sent to mankind.

«to perfect» means: to enhance.

«Noble manners and characteristics» means traits because of which a person deserves to be called noble.

«Manners and characteristics (akhlaq)» – this refers to a person's nature and inclinations, or his inward, hidden image, for each person has two images:

1. An outward image, which is his physical appearance with which Allah has created his body. This outward image may be beautiful and good, or it may be ugly and bad.

2. An inward image, which is his character. This is a deeply-rooted attitude in the human being, from which all his deeds, good or bad, stem. Some of this image or character is good and some of it is bad.

Brief explanation of the hadith

The messages of all the Prophets عَلَيْهِمُ السَّلَامُ promote the best, most sublime and noblest of manners and characteristics. However, with the passage of time and as a result of the distortion of the messages of the Prophets, many of these good manners and characteristics disappeared, alongside other revealed teachings, as a result of the followers distorting the teachings, ignoring them, rejecting them and forgetting them.

The Arabs were the best of people in manners and attitude, because of what remained with them of the teachings of Ibrahim عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, yet they followed the path of disbelief, and as a result they drifted away from many of these teachings. Then the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was sent to perfect good manners and characteristics, by explaining what they had drifted away from and by promoting more good manners and characteristics that were exclusive to his teachings.

His mission was, essentially, one that was based on noble manners and characteristics in word and deed, as he promoted that and put it into practice himself.

His teachings were easy-going and enjoined everything that is good and upright, and brings blessings to man in his religious and worldly affairs.

What we learn from the hadith

Good manners and characteristics are not something additional to religion and Islamic teachings; rather they are part and parcel of Islam, and form part of its basis. In this hadith, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated that his mission was mainly focused on perfecting noble manners and characteristics, and Allah عَزَّ وَجَلَّ describes faith, establishing prayer and giving zakat as righteousness, as He عَزَّ وَجَلَّ says: *{Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous}* [al-Baqarah 2:177].

Hence Ibn Abd al-Barr رَحِمَهُ اللَّهُ said: This hadith refers to righteousness and all that is sound and good, religious commitment, virtue, dignity, kindness and justice.

1

Because the Prophet ﷺ is the one who was sent to perfect noble manners and characteristics, his deeds, words and conduct in all situations are the best embodiment of these noble and good characteristics. He ﷺ is the most perfect of humankind in manners and character, and Allah عَزَّوَجَلَّ praised him for his character: *{And indeed, you are of a great moral character}* [al-Qalam 68:4].

Aisha رَضِيَ اللَّهُ عَنْهَا said: His character ﷺ was the Quran. Narrated by Muslim. Everything that is in the Quran of teachings, etiquette and instructions was part of his character ﷺ.

Hence the best is for the Prophet's character and conduct to be known to all Muslims, so that they can follow his example and emulate him ﷺ.

2

The better a person's character is, the more superior he will be, and competition among people should be focused on attaining and perfecting good characteristics.

The Prophet ﷺ said: **«The best of you is the best in manners and characteristics.»** Agreed upon.

And he ﷺ said: "Among the most beloved of you to me, who will be the closest to me on the Day of Resurrection, are the best of you in manners and characteristics." Narrated by at-Tirmidhi; classed as hasan by al-Albani.

And he ﷺ said: **«There is nothing that will be placed in the Balance that will weigh more heavily than a good character. The one who has a good character will attain, because of it, the status of one who fasted and prayed a great deal.»** Narrated by at-Tirmidhi; classed as sahih by al-Albani.

And he ﷺ said: **«I guarantee a house in Paradise for the one who refrains from arguing even if he is in the right; and a house in the middle of Paradise for the one who refrains from lying, even if he is joking; and a house in the highest part of Paradise for the one who improves his manners and characteristics.»** Narrated by Abu Dawud; classed as hasan by al-Albani.

3

4

All the virtues of the earlier nations exist in this ummah, and whatever they fell short in is completed in this ummah. Hence it was narrated that the Prophet ﷺ said: **«The likeness of me and the Prophets before me is that of a man who built a house and built it well and made it beautiful, except the space of one brick in a corner. The people started to walk around it, admiring it, and they said, 'If only a brick were placed here.'»** The Messenger of Allah ﷺ said: **«I am that brick; I am the last of the Prophets.»** Agreed upon.

Some praiseworthy characteristics may be acquired by learning, training and disciplining oneself, for not all of them are innate.

The Prophet ﷺ said: **«Knowledge is acquired by making the effort to learn and forbearance is acquired by making the effort to be forbearing. Whoever seeks goodness will be given it and whoever guards against evil will be protected from it.»** Narrated by at-Tabarani in al-Awsat; classed as sahih by al-Albani.

And he ﷺ said: **«Whoever refrains from asking (of people), Allah will make him content; whoever seeks to be independent of means, Allah will make him independent; and whoever strives to be patient Allah will bestow patience upon him.»** Agreed upon.

5

6

Anything that is of high status in its field may be called noble. Allah, عَزَّوَجَلَّ, says: *{Did they not look at the earth - how much We have produced therein from every noble kind?}* [ash-Shu'ara 26:7], *{and honorable (lit. noble) station}* [ash-Shu'ara 26:58] *{Indeed, it is a noble Qur'an}* [al-Waqi'ah 56:77].

The scholars said: The most concise verse that speaks of righteousness, virtue and noble manners and characteristics is the verse: *{Indeed, Allah orders justice and good conduct and giving to relatives, and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded}* [an-Nahl 16:90].

Ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ said: This is the most concise verse in the Quran regarding all that is good that one should attain and all that is evil that one should keep away from.

Al-Hasan al-Basri رَحِمَهُ اللَّهُ said: There is no act of obedience to Allah but these two words – "justice and good conduct" – refer to it, and there is no act of disobedience to Allah but these words – immorality, bad conduct and oppression – refer to it it.

Qatadah رَحِمَهُ اللَّهُ said regarding this verse: There is no good characteristic which the people of the Jahiliyyah used to have and regard as good but Allah, عَزَّوَجَلَّ, enjoined it, and there is no bad characteristic that they used to regard as shameful but Allah forbade it.

The poet spoke well when he said:

Worldly affairs cannot be sound except on the basis of religion,
And religion promotes nothing but good manners and characteristics.
As for scheming and deceit, they lead to the fire,
And they are the characteristics of the hypocrites.

Activities

1. How can a Muslim acquire noble manners and characteristics? Write about that, using other sources.

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2. Give three practical examples from the life of the Prophet ﷺ that testify to his noble manners and characteristics.

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3. Write about the importance of attaining noble manners and characteristics, and the impact of that on the individual and on Muslim society.

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Hadith 6

It was narrated from Ibn Abbas رضي الله عنهما that Muadh رضي الله عنه said: The Messenger of Allah ﷺ sent me and said: **«You are going to some of the People of the Book. Call them to bear witness that there is no god worthy of worship except Allah and that I am the Messenger of Allah. If they comply with that, then tell them that Allah has enjoined on them five prayers to be offered every day and night. If they comply with that, then tell them that Allah has enjoined on them charity (zakat) to be taken from their rich and given to their poor. If they comply with that, then beware (of taking) the best of their wealth, and fear the supplication of the one who has been wronged, for there is no barrier between it and Allah.»** Narrated by Muslim.

The narrator of the hadith

Abdullah ibn Abbas ibn Abd al-Muttalib al-Hashimi, the great scholar of the ummah and the interpreter of the Quran. He became Muslim when he was young and stayed close to the Prophet ﷺ. The caliphs respected him. He lost his sight at the end of his life. He used to teach people; he would allocate one day for fiqh, one day for tafsir, one day for maghazi [accounts of the Prophet's military campaigns], one day for poetry and one day for the history of the Arabs. He died in Taif in 68 AH.

Explanation of phrases

«beware (of taking) the best of their wealth» This refers to that which had all perfect qualities [of sheep, as their livestock was their wealth] such as producing plentiful milk, having a beautiful appearance, and producing a great deal of meat and wool.

«for there is no barrier between it and Allah» that is, it is heard and not rejected.

This is a warning about the prayer of the one who has been wronged in this context in particular, because he was going to examine their wealth (for zakat purposes), so he should beware of being unjust in that, for wealth is among the dearest of what a person possesses.

Brief explanation of the hadith

The Messenger of Allah ﷺ sent Muadh ibn Jabal رضي الله عنه to Yemen in 10 AH. They were People of the Book, so he told him about the situation so that he would be prepared to deal with them and treat them appropriately, and debate with them in the way that is best.

Then the Prophet عليه الصلاة والسلام told him the first thing to which he should call them, which is belief in Tawhid (the oneness of Allah) and the message of Muhammad ﷺ. So there is none that is rightfully worshipped except Allah سبحانه وتعالى, for He is the only one who is deserving of worship, and all others besides Him are not deserving of worship; rather worship of them is false and invalid.

And he was to tell them that Allah تبارك وتعالى sent His Messenger ﷺ to humankind and the jinn, and that his was the final message. So whoever does not believe in him is one of the people of Hell. If they testified to that, then he was to inform them that Allah had enjoined upon them five prayers every day and night. If they obeyed him in that, then he was to inform them that Allah had enjoined upon them zakat to be taken from the rich and given to the poor, but he was not to take from their wealth that which was most precious and best; rather he was to take that which was of medium quality, and he was to fear the supplication of the one who was wronged, for it is close to Allah تبارك وتعالى and is taken up to Him without any barrier.

What we learn from the hadith

1. The Quran and Sunnah were sent down to judge between people regarding matters concerning which they differed, and the Islamic rulings must be applied in every era and in every land.

2. It is obligatory for Muslim rulers to send callers to Allah to every place where there is a need for da'wah (the call to Islam). It was the way and practice of the Prophet ﷺ to send callers to call people to Allah سبحانه وتعالى

FYI (For Your Information)

3

The one who calls people to Allah should be briefed about the situation of those to whom he is going to address his call, so that he can prepare himself to meet them in terms of knowledge and attitude, and so that they will not be able to bring specious arguments for which he has no answer.

4

The most important thing after the twin declaration of faith is prayer, and the five daily prayers are obligatory every day and night. After that comes zakat, then the other obligatory duties of Islam.

Benefit

5

The correct view is that zakat is due on wealth, because Allah عَزَّوَجَلَّ says: *{Take, [O, Muhammad], from their wealth a charity}* [at-Tawbah 9:103]. And in this hadith, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Tell them that Allah has enjoined upon them charity to be taken from their wealth,»** and that it is something that a person owes, in the sense that if it becomes due and he fails to pay it, then he is liable for paying it.

What is required is to start by calling people to believe in the oneness of Allah (Tawhid). Hence Allah's Prophet Yusuf began with that when he called the two men in prison to faith: *{O [my] two companions of prison, are separate lords better or Allah , the One, the Prevailing You worship not besides Him except [mere] names you have named them, you and your fathers, for which Allah has sent down no authority. Legislation is not but for Allah . He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know}* [Yusuf 12:39-40].

All the prophets of Allah began by calling people to Tawhid; that was how the call of each of them began: *{O my people, worship Allah; you have no deity other than Him}* [al-A'raf 7:59].

6 Zakat is not obligatory for one who is poor, because the Prophet ﷺ said: **«[It is] to be taken from their rich and given to their poor,»** and it was not to be given to the rich.

7 It is permissible to limit the giving of zakat to one of the eight categories of people who are entitled to receive it, because the Prophet ﷺ said: **«… and [it is to be] given to their poor.»**

8 Zakat is called charity (sadaqah) because giving wealth is indicative of the sincerity (sidq) of the giver. Wealth is very dear to people, and a person does not give what is dear to him except in return for something that is even dearer to him. So the fact that he gives his wealth, despite his love for it, indicates that he loves what Allah is storing for him [of reward] more than he loves his wealth.

9 Injustice is prohibited, and the ruler should exhort his governors and enjoin them to fear Allah عَزَّوَجَلَّ; he should emphatically forbid them to commit any act of injustice, and explain to them the evil consequences of doing so.

10 It is not permissible for the zakat -collector to take more than is due, and it is haram for him to take the best of people's wealth when collecting zakat; rather he should take that which is of medium quality.

11 The supplication of the one who has been wronged is answered, so each person should avoid wronging others and should fear the supplication of the one who has been wronged.

Activities

1. Write an essay explaining the qualities that the one who calls people to Allah should have.

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2. What is the reason for starting the call to Islam with the twin declaration of faith?

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3. Why is there a warning to fear the supplication of one who has been wronged in this context?

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4. Research the scholarly differences of opinion as to whether it is obligatory to include all eight categories of recipients when giving zakat.

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Hadith 7

It was narrated that Abu Hurayrah رضي الله عنه said: The Messenger of Allah ﷺ said: **«The Shaytan comes to one of you and says: Who created such and such? Who created such and such? Until he says: Who created your Lord? If he goes that far, let him seek refuge with Allah and stop these thoughts.»** Agreed upon. According to another version: **«People will keep asking questions until they say: this is Allah, the Creator of all things, but who created Allah?»**

In Musnad al-Imam Ahmad it is narrated with a sahih isnad: **«If one of you experiences that, let him say: I believe in Allah and His Messengers, for that will take that thought away from his mind.»**

Abu Dawud narrated that Abu Hurayrah said: I heard the Messenger of Allah ﷺ say – and he narrated a similar report, then he said: **«… then if they say that, then say: 'He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent.' Then let him spit dryly to his left three times, and seek refuge with Allah from the accursed Shaytan.»** Classed as hasan by al-Albani.

Explanation of phrases

«The Shaytan comes» means: Iblees whispers intrusive thoughts, or one of his helpers among the devils of humankind and the jinn do that, for the purpose of causing confusion.

«If he goes that far» means: If he goes as far as saying: Who created your Lord?

«Let him seek refuge with Allah» from these intrusive thoughts by saying: A'oodhu Billahi min ash-shaytan ir-rajeem (I seek refuge with Allah from the accursed Shaytan).

«and stop these thoughts» and put an end to these runaway thoughts.

«let him say: I believe in Allah and His Messengers» that is, let him say: I oppose the stubborn enemy of Allah, and I believe in Allah and in what His Messenger ﷺ brought.

What is meant is that if he is faced with intrusive thoughts, then he should turn to Allah عز وجل to ward off the evil of the Shaytan, and he should stop thinking about that. He should realize that these passing thoughts are whispers from the Shaytan, who is only trying to cause mischief and mislead him, so let him turn away from listening to his whispers, and let him hasten to put a stop to that by focusing on something else.

«…until they say: this is Allah, the Creator of all things, but who created Allah?» That is, until this questioning goes so far that they say that. This kind of questioning is clearly invalid, because the fact that Allah عز وجل is the Creator and is not created is something that is known by necessity, so questioning that is a kind of stubbornness.

Brief explanation of the hadith

In this hadith, the Prophet ﷺ teaches us to give up thinking about whatever crosses our minds of intrusive thoughts and whispers from the Shaytan, and to refuse to accept these thoughts and refrain from going along with them. We should put an end to the matter by ignoring them and seeking protection by remembering Allah. If such questions come to a person's mind, let him say: I believe in Allah, recite Surat al-Ikhlas, spit dryly to his left, and seek refuge with Allah to drive away the whispers of the Shaytan. For the Shaytan only whispers to the one of whom he has despaired of ever misleading him. Therefore he tries to annoy him with these whispers, because he is unable to mislead him. As for the disbeliever, he can approach him however he wants, and in his case is not limited to whispering; rather he toys with him in any way he wants.

What we learn from the hadith

1

It is essential to seek refuge with Allah from the accursed Shaytan so as to drive the Shaytan away, because a person cannot, on the basis of his own power and strength, engage with the Shaytan and argue with him. Therefore he must turn to his Lord and seek protection with Allah from the Shaytan who seeks to make him fall into the trap of these thoughts.

2

The Shaytan only whispers and seeks to introduce intrusive thoughts into the heart of the believer because he has despaired of the believer ever accepting his misguidance and his attempts to make disbelief fair-seeming to him, because the believer is protected against him. Hence his efforts are reduced to a kind of scheming and causing annoyance by means of the thoughts that cross the believer's mind, thoughts and subtle whispers [waswaas] that the believer hates. The Prophet ﷺ said: **«Allahu akbar, Allahu akbar, Allahu akbar, praise be to Allah Who has reduced the schemes [of the Shaytan] to mere whispers.»** Narrated by Abu Dawud; classed as sahih by al-Albani.

3

This hadith highlights the weakness of the Shaytan, for when he despairs of misleading the believer, he resorts to whispering, and that is all that he can do to the believer. Hence Allah عَزَّوَجَلَّ says: *{Indeed, the plot of Satan has ever been weak}* [an-Nisa 4:76].

4

It is forbidden to argue and debate about matters having to do with the Essence and attributes of Allah. Rather we must refrain from doing that, and it is not permissible to indulge in such talk.

Activities

1. **In one of the versions of the hadith, it says that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: «That is clear faith.» Explain this sentence.**

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2. **How should you deal with the whispers (waswaas) of the Shaytan?**

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3. **What did Allah عَزَّوَجَلَّ say about the weakness of the Shaytan in his Holy Book? What can you learn from the texts of the Quran and Sunnah about dealing with him and taking precautions against him?**

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Hadith 8

It was narrated that Ali رَضِيَ اللَّهُ عَنْهُ said: The Prophet ﷺ was at a funeral. He picked up something and started to hit the ground with it, and said: **«There is no one among you but his place in Hell or his place in Paradise is already decreed.»** They said: O Messenger of Allah, then should we not rely on what is written for us and give up striving? He said: **«Keep striving, for everyone will be enabled to do that for which he was created. As for the one who is among the blessed, he will be enabled to do the deeds of the blessed; as for the one who is among the doomed, he will be enabled to do the deeds of the doomed.»** Then he recited the words: *{As for he who gives and fears Allah And believes in the best [reward] We will ease him toward ease}* [al-Layl 92:5-7].

The narrator of the hadith

Ali ibn Abi Talib al-Hashimi, the fourth of the Rightly Guided Caliphs according to the consensus of the ummah. The Prophet ﷺ gave his daughter Fatima to him in marriage. He was appointed as caliph after the murder of the Commander of the Faithful Uthman, but he was not able to be in full control until he was murdered in Kufah. The Khawarij regarded him as a disbeliever, and the Shia exaggerated about him to the extent that they give him precedence over the first three caliphs, and some of them exaggerated about him to the point that they regarded him as divine. He died in 40 AH.

Explanation of phrases

«started to hit the ground with it» – what is meant is that he hit the ground with it, leaving marks. Ibn Faris said: The word translated as hitting refers to leaving slight marks on something.

«His place… is already decreed»– this refers to the place he will occupy.

«then should we not rely on what is written for us» that is, what was decreed from eternity.

«and give up striving» that is, stop striving, because there is no benefit in it when the matter has already been decreed for each of us and it has been decided whether he is destined for Paradise or for Hell.

«for everyone will be enabled to do that for which he was created» that is, he will be helped and prepared to do that for which he was created. It is explained by what follows it: if he is one of the blessed, it will be made easy for him [to do the deeds of the people of Paradise], and if he is one of the doomed, it will be made easy for him [to do the deeds of the people of Hell].

Brief explanation of the hadith

This hadith indicates that Allah عَزَّوَجَلَّ has ordained things as He willed they should be, and has connected some of them to others, making them causes and effects. Even though He was able to create all things from the outset without any causes, this is something that He has already ordained by His wisdom, and His decree preceded that, for that is His way. Whoever is destined to be one of the people of Paradise, the deeds and actions which will bring him to it will be decreed for him, and Allah will enable him to do them, and He will soften his heart to accept the truth and give him the ability to distinguish between falsehood and truth. Whoever is destined to be one of the people of Hell, the opposite of that will be decreed for him, and Allah will leave him to his own devices, so that he will follow his whims and desires, and his inclinations and desires will overwhelm his heart, and warnings and signs will be of no avail in his case. Thus he will do the deeds of the people of Hell until he becomes one of its people.

What we learn from the hadith

1. It is recommended to deliver a pertinent exhortation at the grave, because seeing the deceased as he is being placed in his grave and remembering death softens the heart and takes away roughness and harshness from it.

2. All of Allah's creation came into being by His mere word *"Be!"* Everything is decreed to happen exactly as decreed, no more and no less, with no delay or bringing forward of its appointed time. Provisions and lifespans have already been allocated in accordance with what Allah عَزَّوَجَلَّ has decreed for them, and the people of Paradise and Hell – their names and their places – are already known to Allah تَبَارَكَ وَتَعَالَى.

3

This hadith forms a basic principle for Ahl as-Sunnah with regard to the fact that people's destinations either in Paradise or Hell have already been decided in accordance with the prior decree of Allah from eternity.

4

Allah knew from eternity who would obey Him and thus He would admit him to Paradise, and who would disobey Him and thus He would admit him to Hell. Allah عَزَّوَجَلَّ does not compel any of them to do acts of obedience or commit sins; rather His knowledge and will preceded them, as He knew what they would do. Allah عَزَّوَجَلَّ says concerning the people of Paradise: *{as reward for what they used to do}* [al-Ahqaf 46:14]. And He says concerning the people of Hell: *{as recompense for what they, of Our verses, were rejecting}* [Fussilat 41:28]. He says concerning both groups: *{that He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best [reward]}* [an-Najm 53:31]. He stated that His reward and punishment will be in recompense for their deeds.

5

What we have learned should not cause us to give up striving; rather we should put more effort into striving. Hence the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: **«Keep striving, for everyone will be enabled to do that for which he was created.»**

This hadith does not imply that we should strive less; rather it should motivate us to strive more. It also advises us to be wary of self-admiration. It does not mean that one should persist in committing sins; rather it means that the one who commits sin should not despair of the mercy of Allah even if his sins are many, and he should hasten to repent.

Activities

1. What is the meaning of the Prophet's words, «Keep striving, for everyone will be enabled to do that for which he was created»?

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2. What do you learn in practical terms from this hadith? Does it motivate you to give up striving?

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3. From your own reading, who are the groups who went astray with regard to the prior decree of Allah?

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Hadith 9

It was narrated that Abdullah ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who was the one who spoke the truth and was believed, told us: **«The creation of one of you is put together in his mother's womb for forty days as a nutfah, then he becomes an alaqah** (a piece of thick coagulated blood) **for a similar period, then he becomes like a chewed piece of flesh** [mudghah] **for a similar period. Then the angel is sent and breathes the soul into him, and he** [the angel] **is instructed to write down four things: to write down his provision, his lifespan, his deeds, and whether he is doomed** (destined for Hell) **or blessed** (destined for Paradise). **By the One besides Whom there is no other god, one of you may do the deeds of the people of Paradise, until there is nothing between him and it except a cubit, then what is written overtakes him so he does the deeds of the people of Hell, and thus enters it. And one of you may do the deeds of the people of Hell, until there is nothing between him and it except a cubit, then what is written overtakes him so he does the deeds of the people of Paradise, and thus enters it.»** Agreed upon.

Explanation of phrases

«the one who spoke the truth and was believed» This means that he spoke the truth in his words and is believed with regard to what he brought of revelation.

«nutfah» refers to a drop of semen.

«alaqah (a piece of thick coagulated blood)» refers to a clot of blood, and also refers to a well-known type of worm [leech] that is found in stagnant water.

«then he becomes like a chewed piece of flesh [mudghah] for a similar period», that is, for forty days. The word mudghah refers to a piece of flesh the size of a morsel of food.

«and breathes the soul into him» – the soul [ar-ruh] is that which brings life to the body. Allah knows best how it is breathed into him, but the soul is breathed into the embryo and the body accepts it.

«His lifespan» means how long he is to remain in this world. Lifespans are decreed by Allah عَزَّ وَجَلَّ, and people vary greatly in terms of lifespan. Some people die at birth, whilst others live to the age of one hundred years. In the hadith it says: **«The lifespans of my ummah are between sixty and seventy years, and those who pass that age are few.»** Narrated and classed as hasan by at-Tirmidhi.

«his deeds» that is, what he will do of deeds, which includes his words, his physical actions and the

deeds of his heart (thoughts, emotions and feelings).

«may do the deeds of the people of Paradise» that is, as it appears to people, as is explained in other reports.

«so he does the deeds of the people of Hell», so he gives up the deeds that he used to do, and that is because of some evil that exists in his heart – Allah forbid – which led him to doom.

This cannot be regarded as injustice towards him on the part of Allah عَزَّوَجَلَّ, for no one who turns to Allah with sincerity and devotion, genuinely striving to do the deeds of the people of Paradise, will be let down by Him.

«may do the deeds of the people of Hell» that is, as it appears to people.

«a cubit» What is meant here is to give a likeness of being close to death, and that nothing remains between him and that abode except the distance of a cubit between a man and some place in the land.

Brief explanation of the hadith

This hadith explains that when a man has intercourse with his wife and deposits water [semen] in her uterus, it remains for forty days as a nutfah (drop of semen), and changes little by little until it becomes an alaqah then it slowly becomes thicker until eighty days have passed, then it turns into a mudghah. Allah عَزَّوَجَلَّ says concerning this mudghah: *{from a lump of flesh, formed and unformed}* [al-Hajj 22:5]. Then it remains for forty days, in the process of developing, until it reaches a total of one hundred and twenty days. No features clearly appear in it until it reaches ninety days in most cases. When this lump of flesh completes one hundred and twenty days, Allah sends to it the angel who is appointed in charge of the wombs, and he breathes the soul into it by Allah's leave. The soul (ar-ruh) is something about which no one knows except the Lord of the Worlds. It penetrates him until it reaches the entire body, at which point it becomes human; before that it is nothing.

The angel is commanded to write down four words: to write down his provision, his lifespan, his deeds and whether he is doomed or blessed. A man may do the deeds of the people of Paradise, or so it appears to people, for a long time, then towards the end, he begins to do the deeds of the people of Hell because of something corrupt in his heart and soul. And a man may do the deeds of the people of Hell, or so it appears to people, for a long time, then towards the end he begins to do the deeds of the people of Paradise, because he repents, turns to Allah and strives to earn His pleasure. So each person should be keen to attain a good end, and beware of feeling safe from the plan of Allah عَزَّوَجَلَّ; he should not be deceived by his deeds or take them for granted.

What we learn from the hadith

1. The eloquence of Abdullah ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ, for it is as if his words emanated from the lamp of prophethood, sweet and sublime words.

2. When a person is in his mother's womb, his creation is put together in this manner, as described by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This is one of the signs and miracles of prophethood.

3. We see the wisdom of Allah عَزَّ وَجَلَّ in the stages of embryonic development from the nutfah to the alaqah.

4. The third stage of development is the mudghah (lump of flesh), which may be formed or unformed, as the Quran says: *{then from a lump of flesh, formed and unformed}* [al-Hajj 22:5].

Benefit Connected to whether it is formed or unformed is the ruling that if this lump of flesh is miscarried when it is unformed, the bleeding that follows is not regarded as nifas; rather it is irregular bleeding.

The embryo remains as a nutfah for forty days; the scholars differed as to whether it is permissible to abort the nutfah or not.

The answer is that some of the scholars are of the view that it is permissible to abort it, because it is not yet human and what is essential for man never existed in him, namely blood.

Some of the scholars are of the view that it is not permissible because Allah عَزَّوَجَلَّ says: *{And We placed it in a firm lodging for a known extent}* [al-Mursalat 77:21-22]. So it is not permissible to have the audacity to tamper with this firm lodging and expel the embryo from it. This is more likely to be correct, but it is not the same level of prohibition as applies when it reaches four months, unless the woman is sick and there is the fear that she may die, in which case it becomes permissible as a case of necessity.

5

The soul is breathed into the body, but we do not know how this happens, because it is one of the matters of the unseen, as Allah عَزَّوَجَلَّ says: *{And [the example of] Mary, the daughter of 'Imran, who guarded her chastity, so We blew into [her garment] through Our angel}* [at-Tahreem 66:12].

6

The angels عَلَيْهِمُ السَّلَامُ are slaves of Allah who are subject to commands and prohibitions, because the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«he** [the angel] **is instructed to write down four things.»** The one who issues these commands is Allah عَزَّوَجَلَّ.

FYI (For Your Information)

What we learn from the hadith – continued

7

These things that are written for a person – his provision, his lifespan, his deeds and whether he is doomed or blessed – do not mean that we should not take appropriate measures and strive to attain provision. Rather we should strive, and whatever measures we take will be connected to the provision that is decreed for us.

8

The individual does not know what is written for him, therefore he should strive to attain what is good for him, and this goes without saying. None of us knows what is written for him, but we are enjoined to strive to attain that which will benefit us and refrain from that which will harm us.

9

The hadith clearly affirms the divine decree, and that everything in this universe of benefit or harm happens by the will and decree of Allah.

10

We should not be deceived by the apparent deeds of people, because what matters is their final deeds.

The soul is breathed in after four months, because the Prophet ﷺ said: **«Then the angel is sent and breathes the soul into him.»** Based on that:

1. If the foetus is miscarried after the soul has been breathed into him, he should be washed and shrouded, the funeral prayer should be offered for him, and he should be buried in the Muslim graveyard; he should be given a name and the aqeeqah should be done for him, because he became a human being, so he comes under the same rulings as an adult.

2. After the soul has been breathed into him, it becomes prohibited to abort the pregnancy in all cases, because in that case abortion will cause his death, and it is not permissible to kill him, as he is a human being.

Activities

1. **What is the meaning of the Prophet's words, «one of you may do the deeds of the people of Paradise, until there is nothing between him and it except a cubit, then what is written overtakes him so he does the deeds of the people of Hell, and thus enters it»?**

.....

2. **List the stages of human creation and development and the rulings having to do with them.**

.....

3. **Discuss the different views concerning abortion in the light of what you have studied and based on other research.**

.....

4. **What is the ruling on the bleeding that a woman experiences after a miscarriage? Give a detailed discussion of that.**

.....

FYI (For Your Information)

Hadith 10

It was narrated that Abu Hurayrah رضي الله عنه said: The Messenger of Allah ﷺ said: **«The strong believer is better and dearer to Allah than the weak believer, although there is goodness in both. Seek that which will benefit you, seek the help of Allah and do not feel helpless. If anything befalls you, do not say, 'If only I had done such and such, then such and such would have happened.' Rather say, 'This is the decree of Allah and what He wills He does,' for 'if only' opens the door to the works of the Shaytan.»** Narrated by Muslim.

Explanation of phrases

«The strong believer» is the one who is strong in faith, because that prompts him to do what Allah has enjoined upon him. As for the one who is weak in faith, his faith will not prompt him to do obligatory duties or refrain from prohibited things.

It was said that the strong believer who is strong in his faith and is physically strong and strong in his actions is better than the believer who is weak in his faith, or physically weak and weak in his actions. This is because the strong believer is able to give results and strive to help the Muslims, and the Muslims will benefit from his physical strength, his spiritual strength and the strength of his knowledge, so they will benefit from his efforts in jihad in Allah's cause and in defending Islam and the Muslims.

«although there is goodness in both» means in both the strong and the weak there is goodness, because they both have faith in common, in addition to the fact that even the weak can do some acts of worship.

Rather the reason why the Prophet ﷺ said: **«although there is goodness in both»** is so that no one will think that there is nothing good in the weak believer. In fact there is goodness in the weak believer, as he affirms the oneness of Allah, does acts of worship, remembers Allah, and so on.

«Seek that which will benefit you» means: seek to obey Allah عز وجل and hope for the reward that is with Him; seek that which will benefit you in both spiritual and worldly terms.

«Seek the help of Allah» means: do not forget to seek Allah's help even with regard to simple matters, and to be certain that were it not for Allah's help, you would not be able to achieve anything.

«And do not feel helpless» means: persist in striving, do not slow down and do not let helplessness or weariness overtake you after a short period, so that you give up striving.

«If anything befalls you, do not say, 'If only I had done such and such, then such and such would have happened'» – that is, after you strive and do your best, and seek the help of Allah, if the outcome is something other than what you hoped for, do not say "If only I had done such and such, then such and such would have happened", because that is something that is beyond your control.

«Rather say, 'This is the decree of Allah and what He wills He does'» that is, this happened by the will and decree of Allah, for whatever Allah عَزَّوَجَلَّ wills, He does.

«for 'if only' opens the door to the works of the Shaytan» that is, it opens the door to regret, sorrow and intrusive negative thoughts, when the matter is already settled and it is not possible to change what has happened.

Brief explanation of the hadith

In this hadith, the Prophet عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ explains that some of the believers are strong and some are weak, and there is goodness in both, but the strong believer is dearer to Allah than the weak believer. That is because the strong believer benefits himself and others, and the benefit of his striving goes beyond him and reaches his family, his people and his ummah, whereas the benefit of the weak believer may be limited to himself only.

By means of his strength, the strong believer may defeat the party of the Shaytan through his words and actions.

The one who is strong in faith is more courageous in standing up to the enemy in jihad, and has great resolve when enjoining what is right and forbidding what is wrong; he is more keen to pray, fast, remember Allah and do all other acts of worship.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ followed that with concise and comprehensive advice to his ummah when he said: **«Seek that which will benefit you»**, meaning: strive to attain and do that which will benefit you, by filling your time with everything that is beneficial in both religious and worldly matters. If there is a conflict between the two, then give precedence to religious matters, for if your religious affairs are sound, your worldly affairs will also be sound, whereas if your worldly affairs are sound but your religious affairs are in disarray, your worldly affairs will soon turn sour.

Moreover, if you strive hard and seek the help of Allah, but the outcome is something other than what you wanted, do not regret it, and do not say, "If only I had done such and such, then such and such would have happened", otherwise you will expose yourself to intrusive negative thoughts, regret and sorrow which will make your life miserable, because the matter is already settled and you have to surrender to the decree of the Almighty عَزَّوَجَلَّ. In that case, you should say: "This is the decree of Allah and what He wills He does."

FYI (For Your Information)

What we learn from the hadith – continued

1. We should pursue that which will benefit us in both religious and worldly terms, and focus keenly on that.

2. We are instructed to take appropriate measures and seek the help of Allah. Whoever is careless and fails to take appropriate measures is incapable and negligent.

3. It is obligatory to surrender to the decree of Allah and be content with what He wills.

4. We should beware of regretting what we have missed out on and what is in the past, and beware of giving any opportunity to the Shaytan to toy with us in connection with that.

Benefit

Usage of the word "if" or "if only" (Arabic: lau)

1. To express regret for the past and panic at what Allah has decreed. This is what the Prophet ﷺ forbade. So the believer must be certain that what has befallen him could not have missed him, and what has missed him could never have befallen him.

2. Saying *"if"* without any regrets for the past and so on, as in the verse: *{If there had been within the heavens and earth gods besides Allah , they both would have been ruined}* [al-Anbiya 21:22]. Or it may be used to express a love of doing good and the desire to do it, such as when one says: *"If I had what So-and-so has, I would do as he is doing,"* and the like. This is permissible.

Ibn al-Qayyim رَحِمَهُ ٱللَّهُ said: *This hadith refers to several important principles of faith:*

1. That Allah عَزَّوَجَلَّ has the attributes of love, and He loves in a real sense.

2. He loves that which is connected to His names and attributes, and whatever is in harmony with them. Thus He is the Most Strong and loves the strong believer; He is One and loves that which is odd-numbered; He is beautiful and loves beauty; He is all-knowing and loves the scholars and people of knowledge; He is the Bestower of faith and loves the faithful; He is the Benevolent and loves those who are kind; He is patient and loves those who are patient; He is appreciative and loves those who show appreciation and gratitude.

Another important principle is that Allah's love for the believers varies, so He loves some of them more than others.

Activities

1. **What is meant by the words «the strong believer»?**

.....

2. **What is the advice given in this hadith, which indicates that one should constantly strive for the sake of both this world and the Hereafter? What do you understand from it?**

.....

3. **The love of Allah is clearly affirmed in this hadith. Quote some other texts of the Quran and Sunnah which also prove that.**

.....

4. **Discuss the rulings on saying "if" or "if only" [lau] – when is it permissible to say it?**

.....

Hadith 11

It was narrated from Ibn Abbas رضي الله عنه that he heard Umar رضي الله عنه saying on the minbar: I heard the Prophet ﷺ say: **«Do not go to extremes in praising me as the Christians did with the son of Maryam. Rather I am His slave, so say: the slave of Allah and His Messenger.»**

Narrated by al-Bukhari.

Explanation of phrases

«Do not go to extremes in praising me» – what is meant is exaggeration in praise and overstepping the mark. It was said that this refers to praise that is invalid and based on lies.

«As the Christians did with the son of Maryam» that is, by claiming that he was divine, the son of God, and so on.

«Rather I am His slave, so say: the slave of Allah and His Messenger» that is, describe me as my Lord described me, and say: The slave of Allah and His Messenger.

Brief explanation of the hadith

Out of keenness to affirm the oneness of Allah عز وجل, and for fear that his ummah would fall into shirk as previous nations did, the Prophet ﷺ warned them against exaggerating about him and overstepping the mark in praising him by ascribing to him divine attributes and actions that are unique to Allah Alone, as the Christians did with the Messiah by describing him as divine and as the son of God, thus falling into shirk, as Allah عز وجل tells us:

{They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allah, my Lord and your Lord." Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers} [al-Ma'idah 5:72].

FYI (For Your Information)

Brief explanation of the hadith – continued

Rather you should describe me as a slave and Messenger, as Allah عَزَّوَجَلَّ described me, and do not go beyond describing me as a slave of Allah and raise me to the level of divinity, as the Christians did. By doing that, they disbelieved and went astray, for the rightful status of the Prophets is as slaves and messengers; as for divinity, that belongs rightfully to Allah Alone.

Thus the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade them to praise him in incorrect terms. As for describing him in terms of that with which Allah blessed him and honoured him, that is sound and is required of everyone to whom Allah sent him. An example of that is the way in which he described himself when he said: **«I will be the leader of the sons of Adam on the Day of Resurrection, the first one for whom the grave will be opened, the first one to intercede and the first one whose intercession will be accepted.»** Narrated by Muslim.

Barring the means that may lead to association of others with Allah (shirk), because associating others with Allah is the gravest of sins and the worst of wrongdoing. It is the sin that Allah will not forgive, and for which Allah will forbid Paradise to the one who does it, and his abode will be Hell. Because this sin is so serious, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ warned against it and forbade any means that could lead to it, which include excessive praise and inappropriate exaggeration.

FYI (For Your Information)

What we learn from the hadith

1. We should beware of going to extremes and exaggerating in praising the Prophet عَلَيْهِ الصَّلَاةُ وَالسَّلَام, or overstepping the mark and saying anything incorrect or inappropriate.

2. The Christians only disbelieved because of their exaggerating about the Messiah and claiming that he was the son of God or was God – exalted be Allah far above what they say. They did that to the extent that it led them to distort the holy books, so that they could quote them in support of their false claims.

3. Whoever raises a person above his status, to a level that is not rightly his, is a transgressor and a sinner, because if that were permissible with regard to anyone, the most deserving of it would be our Prophet عَلَيْهِ الصَّلَاةُ وَالسَّلَام. Rather we should give each person his due estimate of what Allah has granted him of status, and not raise him above his rightful status.

4. Describing Isa (Jesus) as the son of Maryam serves to distance him from any notion of divinity and affirms his humanity, and reminds us that he is the slave of Allah and His messenger.

5

The noblest status is that of servitude to Allah (ubudiyah). Allah عَزَّوَجَلَّ says with regard to the Isra [Prophet's Night Journey]: *{Exalted is He who took His Servant by night …}* [al-Isra 17:1]. And He says: *{And that when the Servant of Allah stood up supplicating Him}* [al-Jinn 72:19] and *{And he revealed to His Servant what he revealed}* [an-Najm 53:10] and *{And if you are in doubt about what We have sent down upon Our Servant [Muhammad] …}* [al-Baqarah 2:23].

Thus he deserves to be given precedence over all people in this world and the Hereafter, to the extent that Isa عَلَيْهِ السَّلَام will say on the Day of Resurrection, when they ask him to intercede: **"Go to Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, a slave for whom Allah forgave his earlier and later sins."** Narrated by Ibn Hibban; classed as sahih by al-Arna'ut.

Benefit

6

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned together his being a slave of Allah and his being His Messenger, so as to ward off going to extremes (in praising him), failing to acknowledge his rightful status, and exaggerating about him. May Allah have mercy on Shaykh Muhammad ibn Abd al-Wahhab, for he said: **"A slave is not to be worshipped and a Messenger is not to be rejected; rather he is to be obeyed and followed."** What may be understood from the testimony that Muhammad is the Messenger of Allah is that what it means is, as the Shaykh said: **"To obey him in what he enjoined, believe him in what he told us, and avoid what he forbade and warned against; Allah is not to be worshipped except in the ways that he prescribed."**

Blameworthy praise of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is that which oversteps the mark, and the one who praises him thus falls into that which is not allowed and is not pleasing to Allah or His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. That includes the words of al-Busayri in the poem called al-Burdah:

"O noblest of creation, I have no one to turn to… Except you at the time when calamity strikes."

The meaning included in this line of verse cannot be directed to anyone except Allah عَزَّوَجَلَّ. No one is deserving of that except Allah Alone with no partner or associate, because He is the One with Whom one seeks refuge, turning to Him and holding fast to His rope, not the Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or anyone else.

FYI (For Your Information)

Activities

1. What is the meaning of the words, «the slave of Allah and His Messenger»?

.....

2. "The permissibility of praising someone", "going to extremes in praising someone" – explain these phrases, quoting from the hadith.

.....

.....

.....

3. Write a list of the things that we learn from this hadith with regard to safeguarding Tawhid.

.....

.....

4. Explain how the Prophet ﷺ safeguarded and protected the concept of Tawhid.

.....

.....

5. Based on your reading of Kitab at-Tawhid by Shaykh Muhammad ibn Abd al-Wahhab what did he say in his comments about this hadith?

.....

.....

.....

Hadith 12

It was narrated from Jundub ibn Abdillah ibn Sufyan al-Bajali that he said: I heard the Prophet ﷺ say five days before he died: **«I deny before Allah that I have any khaleel (close, intimate friend) among you, for Allah عَزَّوَجَلَّ has taken me as a khaleel as He took Ibrahim as a khaleel. If I were to take any khaleel from among my ummah, I would have taken Abu Bakr as a khaleel. Indeed, those who came before you used to take the graves of their prophets and righteous men as places of worship. Do not take graves as places of worship; I forbid you to do that.»** Narrated by Muslim.

The narrator of the hadith

Jundub ibn Abdillah ibn Sufyan al-Bajali the Companion of the Prophet ﷺ. He settled in Kufah and Basrah. He narrated a number of hadiths; he narrated from Hudhayfah; and al-Aswad ibn Qays, Anas ibn Sireen, al-Hasan al-Basri, Safwan ibn Mahraz and others narrated from him. He died in 70 AH.

Explanation of phrases

«I deny before Allah» that is, I refuse and reject that.

«that I have any khaleel (close, intimate friend) among you.» A khaleel is a person for whom one has the utmost love. It is derived from the word khullah, which refers to when love becomes well entrenched (takhallul) in the heart. That was because his heart was filled with love of Allah, veneration of Him and knowing Him, so there was no room for a close, intimate friendship with anyone else.

«for Allah عَزَّوَجَلَّ has taken me as a khaleel.» This clearly states that khullah is more perfect and higher in status than mahabbah (love).

Benefit

Ibn al-Qayyim said: "As for what some people mistakenly think, that mahabbah is more perfect than khullah, and that Ibrahim is the khaleel of Allah whilst Muhammad is the habib (beloved) of Allah, this is because of their ignorance, for anyone may attain the mahabbah of Allah, whereas khullah is only for the elite; it is the utmost love. The Prophet ﷺ stated that Allah took him as a khaleel, and that he did not have any khaleel except his Lord, even though he spoke of his love (hubb) for Aisha and her father, Umar ibn al-Khattab, and others."

«[they] used to take the graves of their prophets and righteous men as places of worship» – they used to take those graves as places of worship, praying and turning towards them in their supplications and asking them for what they wanted.

«Do not take graves as places of worship; I forbid you to do that» – this is an emphatic prohibition and warning against this prohibited action, namely taking graves as places of worship.

Brief explanation of the hadith

In this hadith, the Prophet ﷺ explained that the level of khullah was the level of his standing before Allah عَزَّوَجَلَّ, as it was also the status of Ibrahim عَلَيْهِ السَّلَامُ. If he were to choose and select a khaleel from among his ummah, he would have chosen Abu Bakr رَضِيَ اللَّهُ عَنْهُ from among them, because he was qualified to be taken as his khaleel, were it not for the impediments, namely that his heart was filled with what was established therein of knowing Allah, loving Him and being aware that He is watching, so there was no room in his heart for khullah with anyone except Allah سُبْحَانَهُ وَتَعَالَى.

Then the Messenger ﷺ explained the great importance of Tawhid and warned against shirk, blocking every means that could lead to it. Thus the Messenger ﷺ forbade building structures over graves and taking them as places to visit and gather on special occasions, and taking them as places of worship, lest that lead to worshipping the occupants and asking them to meet their needs. He explained that this was the practice of earlier nations, and that this is how shirk began and developed among people.

What we learn from the hadith

1. The Prophet ﷺ took measures to safeguard Tawhid and cared deeply for his ummah; he warned them against falling into shirk, and did not leave any door that could lead to shirk but he blocked it, even a few days before he died.

2. Abu Bakr as-Siddeeq was the best of the Sahabah رضي الله عنهم, and the best of this ummah after its Prophet ﷺ. The Prophet ﷺ clearly stated that if he were to have taken a khaleel other than his Lord, he would have taken Abu Bakr رضي الله عنه as a khaleel.

3. It is a refutation of the Rafidis who cast aspersions upon Abu Bakr رضي الله عنه, and it highlights his high status and how close he was to the Messenger of Allah ﷺ.

4. Praying at graves and towards them comes under the heading of taking them as places of worship, even if no place of worship or mosque is built over them. It is haram to pray in graveyards or facing towards graves; in fact a prayer offered in such places does not count, because of this hadith and others.

Benefit This hadith refutes those who claimed that the prohibition on praying at graves is because of najasah (impurities). This is the most unlikely thing that the Messenger ﷺ meant. Rather the reason for that is fear for the ummah, lest they fall into the same errors as the Jews, Christians and worshippers of al-Lat and al-Uzza, namely shirk. This is supported by the fact that the Prophet ﷺ cursed the Jews and Christians for taking the graves of their prophets as places of worship. It is well-established that this is not because of najasah, for these places are among the cleanest and purest places according to them; rather it is because that is a means that leads to disbelief and association of others with Allah عز وجل.

Benefit It is prohibited to build places of worship over graves, and it is obligatory to demolish the domes that have been built over them.

Shaykh al-Islam said: "As for building places of worship and mosques over graves, the majority of religious groups clearly stated that it is prohibited, based on the sahih hadiths."

Ibn al-Qayyim said: "It is obligatory to demolish the domes that have been built over graves, because they are based on disobedience to the Messenger ﷺ."

Activities

1. **What is the meaning of the Prophet's words, «[they] used to take the graves of their prophets and righteous men as places of worship»?**

.....

.....

2. **Write an essay based on the linguistic meanings to show the difference between mahabbah and khullah; highlight the level that the Prophet ﷺ entertained in this regard.**

.....

.....

3. **What is the reason for the prohibition on taking graves as places of worship? Do you know of any religious texts to support this principle?**

.....

4. **How would you respond to the Rafidis and their casting aspersions upon Abu Bakr رضي الله عنه, based on your study of this hadith?**

.....

Hadith 13

It was narrated from Umar رَضِيَ ٱللَّهُ عَنْهُ that he came to the Black Stone and kissed it, then he said: **"I know that you are only a stone, and you cannot cause harm or bring benefit. Were it not that I saw the Prophet ﷺ kiss you, I would not have kissed you."** Narrated by al-Bukhari.

Explanation of phrases

"you cannot cause harm or bring benefit" that is, in and of yourself; rather the benefit is in the reward that is attained by complying with the command of Allah عَزَّ وَجَلَّ to kiss it.

"I would not have kissed you" – thus Umar رَضِيَ ٱللَّهُ عَنْهُ indicated that this is an act of worship, so we should do it, and we do not ask about the reason for it. This is a reflection of the true concept of Tawhid on which all a person's deeds should be based.

Brief explanation of the hadith

This hadith highlights the importance of the command to follow the Sunnah and adopt its teachings and etiquette. Umar رَضِيَ ٱللَّهُ عَنْهُ kissed the Black Stone, as Allah سُبْحَانَهُ وَتَعَالَىٰ has prescribed for His slaves that they should kiss it, in a demonstration of perfect humility and servitude to Him. For the purpose of safeguarding belief in Tawhid, Umar رَضِيَ ٱللَّهُ عَنْهُ said when he kissed it, **"I know that you are only a stone, and you cannot cause harm or bring benefit."** Harm and benefit are both in the Hand of Allah عَزَّ وَجَلَّ. Then Umar رَضِيَ ٱللَّهُ عَنْهُ explained that he kissed it purely for the purpose of following the Prophet ﷺ and said: **"Were it not that I saw the Prophet ﷺ kiss you, I would not have kissed you,"** meaning: I am kissing you by way of following the Sunnah, not out of hope for any benefit or for fear of any harm.

FYI (For Your Information)

What we learn from the hadith

1. We are urged to follow the example of the Messenger of Allah ﷺ by kissing the Black Stone, and not to object to Sunnahs on the basis of reason. Kissing the Black Stone is not worshipping it; rather it is worshipping Allah عَزَّوَجَلَّ by complying with His command, like His command to the angels to prostrate to Adam.

2. It highlights the importance of explaining the Sunnah in words and deeds, and that if the leader fears that there may be someone whose actions could result in corruption of his beliefs, then he should hasten to explain the matter.

At-Tabari said: Umar only said that – and Allah knows best – because the people were new in Islam and had only recently left idol worship behind. Therefore Umar was afraid that ignorant people might think that touching the Black Stone was like what the Arabs used to do during the Jahiliyyah. So he wanted it to be known that the only intention behind touching it was to venerate Allah عَزَّوَجَلَّ and to comply with the command of His Prophet ﷺ, because that was one of the rituals of Hajj which Allah enjoined are to be venerated and respected. Touching it was for a purpose different from that of the people of the Jahiliyyah in their idol worship, because they used to believe that the idols would bring them closer to Allah. Therefore Umar pointed out that this belief should be avoided, and that it was not appropriate to worship any except the One Who has the power to harm and benefit, namely Allah عَزَّوَجَلَّ.

3. *Benefit* It is not prescribed to kiss any part of the Holy Kaaba except the Black Stone only. As for ar-Rukn al-Yamani (the Yemeni Corner), it is to be touched only, and it is not prescribed to touch any of the corners of the Kaaba except these two, because there is no report to that effect from the Prophet ﷺ.

What is to be regarded as good and bad is to be based on religious texts, not on reasoning. Whatever is prescribed in the religious texts is good and praiseworthy; the reason for that is that it reflects the essence of servitude (ubudiyah). Acts of worship are of two types: those for which the meaning, reason and interest served are clear, and those which are enjoined for the purpose of worship and complying with the divine command.

4

What is prescribed with regard to the Black Stone is to touch it with the right hand and kiss it; if that is not possible, then he should touch it then kiss his hand. If a person is not able to do that, he should point to it with something he is holding in his hand, and not kiss [that object or his hand].

We should submit to the Lawgiver with regard to matters of religion and comply without objecting when it comes to what the Lawgiver has prescribed without explaining the purpose or reason. This is an important principle with regard to following the actions of the Prophet ﷺ, even if we do not know the wisdom behind them. Perfect worship is to submit to Allah عَزَّوَجَلَّ, whether one knows the reason and wisdom behind what is prescribed or not.

Activities

1. **Explain why Umar رَضِيَ اللَّهُ عَنْهُ said: "Were it not that I saw the Prophet ﷺ kiss you, I would not have kissed you".**
2. **List the rulings on the Black Stone in comparison to the other corners of the Kaaba.**
3. **What do you learn from Umar's deep understanding on the basis of your study of this hadith?**
4. **How do we learn from this hadith that what is regarded as good and bad is to be based on religious texts, supporting your answer with quotations from the Quran?**

Hadith 14

It was narrated from Abdullah ibn Umar رضي الله عنهما that the Messenger of Allah ﷺ caught up with Umar ibn al-Khattab رضي الله عنه as he was travelling with other riders and swearing by his father. The Prophet ﷺ said: **«Indeed Allah forbids you to swear by your fathers. Whoever must swear, let him swear by Allah or else remain silent.»** Narrated by al-Bukhari.

Explanation of phrases

«Whoever must swear» means: whoever wants to swear an oath.

«[let him] remain silent» means: let him keep quiet and not swear an oath at all.

Brief explanation of the hadith

One who is speaking may feel compelled to affirm what he is saying and give it credibility in different ways, one of which is by swearing oaths. Swearing to something serves to emphasize the soundness of what he is swearing to, by accompanying it with mention of something that is held in high esteem by both the listener and the speaker.

In this hadith, the Messenger ﷺ teaches us by whom we should swear and affirm what we are saying, if we want to swear, and he explains to us that we should only swear by Allah; it is not permissible to swear by anything or anyone other than Allah, because true veneration in this situation should only be for Him عز وجل, for He Alone is worthy of being glorified and respected.

This hadith indicates that it is haram to swear by anyone or anything other than Allah, whether that be a prophet or a wali (close friend of Allah, "saint"). What must be done is to swear exclusively by Allah, or by one of His names or attributes. The Prophet ﷺ said: **«Whoever swears by anything other than Allah has disbelieved or has ascribed a partner to Him.»** Narrated and classed as sahih by at-Tirmidhi.

What we learn from the hadith

1 It is haram to swear by anything or anyone other than Allah عَزَّوَجَلَّ, no matter what or who it is. It is forbidden to do that, and it is described as constituting shirk or kufr.

Benefit

If you swear an oath, then it is a good idea to connect it to the divine will [by saying InshaAllah], because the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: **«Whoever swears an oath, then says, InshaAllah then he can never break his oath.»** Narrated by Ahmad and at-Tirmidhi; classed as sahih by al-Albani. So you may say: By Allah, I shall surely do such and such, if Allah wills. Then you will have two great benefits from saying that:

2

Firstly: what you swore to do may be made easy for you.

Secondly: if you break your oath, no expiation will be required of you.

3

Benefit

The oath for which expiation is required (if it is broken) is an oath sworn by Allah to do something in the future. If you swear an oath to do something in the future, and you say, "By Allah, I shall not do such and such," in this case we say: if you do it, then you must offer expiation, and if you do not do it, no expiation is required of you.

But if the oath was sworn by something other than Allah, this oath is null and void, and it is not binding, and – moreover – the person who swore that oath has sinned. That is why the understanding of the Sahabah رَضِيَ اللهُ عَنْهُمْ was that one should never swear an oath by anything or anyone other than Allah. It was narrated that Ibn Mas'ud رَضِيَ اللهُ عَنْهُ said: **"To swear an oath falsely by Allah is dearer to me than to swear an oath sincerely by anything or anyone other than Him."** Narrated by Abd ar-Razzaq in al-Musannaf; classed as sahih by al-Albani. The reason for that is that swearing by anyone or anything other than Allah constitutes shirk, even if it is done sincerely. As for swearing by Allah falsely, it is haram. It is well-known that shirk is worse than committing a haram action, even if it is a major sin.

4

No expiation is required for an oath regarding something in the past, but if the one who swears the oath is lying, then he is sinning; if he is telling the truth, then there is no sin on him.

5

Benefit **It is not permissible to swear an oath by anyone or anything other than Allah عَزَّوَجَلَّ; this is a matter concerning which there is consensus that it is forbidden.**

Whoever swears an oath by anyone or anything other than Allah, whether it be a prophet, a wali ("saint"), the Kaaba, the grave of So-and-so, his father, his mother, blessings, or anything else, has committed a major sin and has fallen into shirk, because the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Whoever swears by anything other than Allah has disbelieved or has ascribed a partner to Him.»** Narrated and classed as hasan by at-Tirmidhi.

That is also because swearing an oath is indicative of veneration for the person or thing by which the oath was sworn, so whoever swears an oath by anything or anyone other than Allah, no matter what or who it is, has regarded it as a partner to Allah عَزَّوَجَلَّ in this veneration, which is not appropriate for any except Him سُبْحَانَهُ وَتَعَالَىٰ.

This comes under the heading of minor shirk if the one who swears the oath only said that because it is something that he habitually says without realizing, and he does not venerate the thing by which he swore.

However, it comes under the heading of major shirk if the one who swore the oath intended to venerate the thing by which he swore his oath to the same extent as he venerates Allah عَزَّوَجَلَّ, as many Sufis do, who swear by the awliya (close friends of Allah, "saints") and shaykhs, both living and dead, to the extent that the veneration of the shaykhs in their hearts may go so far that they would never swear false oaths by the shaykhs, whereas they may swear false oaths by Allah. This is major shirk that puts a person beyond the bounds of Islam, because in their view the one by whom the oath is sworn is more venerated, greater and more to be feared than Allah عَزَّوَجَلَّ, or is equal to Him in that regard.

Is it better for a person to do what he swore to do, or not to do it?

The Prophet عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ explained that if you swear an oath, then you think that something else is closer to piety, you should offer expiation for breaking your oath, then do that which is closer to piety. It was narrated from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Whoever swears an oath, then thinks that something else is better than it, let him offer expiation for his oath and do [that which is better].»** Narrated by Muslim.

If someone says: By Allah, I will not speak to or visit So-and-so – one of his relatives – then what is closer to piety is to speak to him or visit him, because shunning a fellow Muslim is haram whereas upholding ties of kinship is obligatory. So he should speak to him and offer expiation for breaking his oath.

Whoever swears an oath to become a follower of a religion other than Islam, and is lying deliberately by saying that, he is as he said, because the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Whoever swears an oath falsely to be a follower of a religion other than Islam, then he is as he said.»** Agreed upon.

So if someone says, "I will be a Jew or a Christian if I do such and such," then he does what he swore not to do – if his intention was to swear an oath, then it is to be regarded as an oath, according to the correct view, and if he was lying then he is as he said.

If a person swore by Allah concerning something, believing it to be as he said, then it became clear that it was different to what he believed, there is no sin on him and no expiation is required of him, because he swore that oath on the basis of what he believed to be true, and did not deliberately do something wrong. Hence the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not object to the man who said, "By Allah, there is no family between the two lava fields poorer than us." Agreed upon. What is meant by the lava field is the harrah, which is an area of black rocks. Even though this man swore this oath on the basis of what he thought was most likely to be the case, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not oblige him to do anything.

Benefit The words of the Prophet ﷺ, **«He will succeed, by his father, if he is telling the truth»** – as narrated in Sahih Muslim – are not an oath; rather this is a phrase that the Arabs customarily said in their daily conversation, and it was not intended as an oath in the true sense. The prohibition only applies to one who intends an oath in a true sense, because of what it demonstrates of veneration for the person or thing by which the oath is sworn, and raising him or it to the same level as Allah سُبْحَانَهُ وَتَعَالَى. It was also said that this may have happened before the prohibition on swearing by anything other than Allah سُبْحَانَهُ وَتَعَالَى was introduced.

Activities

1. **What is meant by the Prophet's words, «let him swear by Allah or else remain silent»?**

.....

.....

2. **What is the ruling on doing something other than what you swore to do? Explain and give evidence for what you say.**

.....

3. **Why is swearing by something or someone other than Allah regarded as shirk? Give evidence for the prohibition on doing that.**

.....

4. **In the hadith it says: «He will succeed, by his father, if he is telling the truth.» Explain how we may reconcile between this hadith and the prohibition on swearing by anything or anyone other than Allah? Use other sources.**

.....

.....

Hadith 15

It was narrated from Anas that a man asked the Prophet ﷺ about the Hour, saying: **When will the Hour be? He said: «What have you prepared for it?» He said: Nothing, except that I love Allah and His Messenger ﷺ. He said: «You will be with those whom you love.»**

Anas said: **We did not rejoice over anything as much as we rejoiced over the Prophet's saying: «You will be with those whom you love.» Anas said: "I love the Prophet ﷺ, Abu Bakr and Umar and I hope that I will be with them by virtue of my love for them, even if my deeds are not like their deeds."** Agreed upon.

According to another report, **[the man said:] I have not prepared much for it by way of fasting, prayer or charity, but I love Allah and His Messenger**.

The narrator of the hadith

Anas ibn Malik ibn an-Nadr al-Ansari the servant of the Messenger of Allah ﷺ; he served him until he passed away, then he travelled to Damascus, and thence to Basrah, and he died in that city. He was the last of the Sahabah رضي الله عنهم to die in Basrah, in 93 AH.

Explanation of phrases

"When will the Hour be?" means: when will the Day of Resurrection begin?

«What have you prepared for it?» means: what have you stored up of righteous deeds, which are more important to ask about and pay attention to?

«You will be with those whom you love» means: you will be with those for whom your love supersedes the love of anyone or anything else, be it yourself, your family or your wealth, and you will be included among their group.

Brief explanation of the hadith

A Bedouin man, whose name was Dhu'l Khuwaysirah al-Yamani asked the Prophet ﷺ about the Day of Resurrection. The Prophet ﷺ told him what was more important for him, and asked him whether he had done any righteous deeds in preparation for the Day of Resurrection. The man replied that he had not prepared much for it by way of prayer or fasting, except that he loved Allah and His Messenger ﷺ. So the Prophet ﷺ gave him the glad tidings that he would be with those whom he loved. Therefore whoever loves a person for the sake of Allah, Allah عَزَّوَجَلَّ will bring them together in His Paradise, even if his deeds fall short in comparison to the other person's deeds.

That is because the one who loves the righteous only loves them because of their obedience to Allah سُبْحَانَهُ وَتَعَالَى. As love is a deed of the heart and is connected to faith, Allah will reward the one who has that level of faith as He will reward the righteous, because intention is what matters and deeds are connected to it, and Allah bestows His favour upon whomever He wills.

What we learn from the hadith

1 A questioner may be prompted to think about what matters to him or what is more important than the matter he asked about, as the Prophet ﷺ did with this questioner when he said to him: **«And what have you prepared for it?»** – that is, what are the righteous deeds that you have prepared so that you might receive reward for them when the Hour begins? This is more important than knowing when it will happen. And there are other similar cases, such as the verse in which Allah عَزَّوَجَلَّ says: *{They ask you, [O Muhammad], about the new moons. Say, «They are measurements of time for the people and for hajj»}* [al-Baqarah 2:189]. Thus He explained to them that which matters more to them, and what is more important for them from a religious perspective regarding the new moons, and not other issues.

2 The virtue of loving Allah, His Messenger ﷺ, the Sahabah رضي الله عنهم, the devoted scholars and people of goodness.

3 Part of loving Allah and His Messenger ﷺ is obeying their commands, heeding their prohibitions and adhering to Islamic teachings.

4 Whoever loves a people will be with them, whether they are followers of truth or falsehood. This is a warning against loving the followers of falsehood such as celebrities and the like.

5 In order to benefit from loving the righteous, it is not stipulated that one should be striving as hard as they are, because if a person was striving as hard as they are, he would be one of them and like them. Moreover, his being with them does not necessarily mean that he will be of the same status as them or that his reward will be like theirs in all respects.

6 In this hadith, we see the Prophet's perfect sincerity and compassion towards his ummah, and how he advised them to do that which will lead to their success and well-being.

7 Part of a person's being a good Muslim is focusing on that which concerns him and overlooking that which does not concern him.

8 Preparing for the Hereafter and striving for the sake of that which comes after death is the most important thing that one must focus one's efforts and concern on.

Benefit

This hadith affirms the virtue of Abu Bakr as-Siddeeq and Umar رضي الله عنهما, and the falseness of the Rafidi view which impugns them. Anas mentioned the Prophet ﷺ and his two Companions in terms of love, and loving them is part of loving the Prophet ﷺ, because sincere love implies going along with the beloved with regard to what he loves, and hating what he hates. Abu Bakr and Umar رضي الله عنهما were close and beloved Companions of the Prophet ﷺ, so whoever loves him should love them, and whoever hates him, hates them. Whoever claims anything other than that is lying.

9 The individual should think little of his efforts and not be conceited; he should always be certain that he is not doing enough.

10 We should venerate the Sahabah رضي الله عنهم and Abu Bakr and Umar رضي الله عنهما, love them and acknowledge their status – may Allah be pleased with them all.

Activities

1. **What is the meaning of the Prophet's words, «You will be with those whom you love»?**
2. **In the light of your study of the hadith, what is the virtue of loving good and righteous people?**
3. **Highlight the Sahabah's understanding [of the virtue of Abu Bakr and Umar], based on this hadith. What advice can you give to the Rafidis?.**
4. **In this hadith, the Prophet ﷺ advised the man to concern himself with that which would benefit him only. Explain that; is there any evidence for it in the Quran?**

Hadith 16

It was narrated that Abu Hurayrah رضي الله عنه said: The Messenger of Allah ﷺ said: **«Do not revile my Companions, do not revile my Companions. By the One in Whose hand is my soul, if one of you were to spend [in charity] the equivalent of Uhud in gold, he would not attain [the reward of] the mudd of one of them, or even half of that.»** Narrated by al-Bukhari and Muslim.

The narrator of the hadith

Abu Hurayrah: Abd ar-Rahman ibn Sakhr ad-Dawsi, the narrator of Islam. He stayed close to the Prophet ﷺ and narrated more than five thousand hadiths from him. Umar appointed him as governor of al-Bahrain, then dismissed him, and he was governor of Madinah for a few years during the Umayyad caliphate. He died in 57 AH.

Explanation of phrases

«spend [in charity] the equivalent of Uhud in gold» that is, like Mount Uhud.
«he would not attain [the reward of] the mudd of one of them» – a mudd is one quarter of a saa'. The Prophet ﷺ gave this as an example, because it was the smallest amount that they would usually give in charity.
«Or even half of that»– what is meant is: one of you, by spending the equivalent of Uhud in gold, will not attain of virtue and reward what one of them would attain by giving a mudd or half a mudd of food in charity.

Brief explanation of the hadith

This hadith clearly prohibits reviling the Sahabah رضي الله عنهم, for the small amount that one of them gave in charity was greater in reward than the large amount that others may spend. The reason for that was that they spent despite their need for that wealth because of the harsh conditions in which they lived, and because what they gave was usually spent to support the Prophet ﷺ and protect him. Their other deeds, such as jihad and so on, also brought them extra virtue and reward, like their spending in charity, because they were the first cohort who blazed a trail of truth, guidance and goodness. Therefore they have the virtue of being the first, and no other deed can even come close to that, in addition to the fact that they had the honour of being the Companions of the Messenger of Allah ﷺ and they offered their lives and souls willingly in defence of the Messenger of Allah ﷺ and in support of his religion.

FYI (For Your Information)

What we learn from the hadith

1

All the Sahabah رضي الله عنهم were people of good character, because of the apparent meaning of the texts of the Quran and Sunnah, and because there is scholarly consensus to that effect.

Benefit

The best of the Sahabah were the four caliphs, in the order that is well-known: Abu Bakr, then Umar, then Uthman, then Ali رضي الله عنهم; then the rest of the ten who were promised Paradise, then the people of Badr, then the people of Uhud, then those who were present at Bay'at ar-Ridwan, then those of the Ansar who had the special virtue of being present at the two pledges of al-Aqabah and the first to come to Islam. And Muawiyah was one of those of good character and virtue, one of the noble Sahabah.

The conflicts that arose among them occurred because each group had its own argument on the basis of which they thought that they were in the right, and all of them had justification for the stand they took in their conflict. None of them lost his standing as a person of good character as a result of that, because they based their views on their own understanding of the religious texts, and they differed concerning some issues, as the scholars after them also differed concerning some issues. None of that can undermine their status.

2

3

Reviling the Sahabah is haram; it is one of the most evil of prohibited actions, whether the one who is reviled was involved in the internal conflict or not, because all of them had their own views that they believed justified their taking part in the conflict.

Benefit

If what is said in reviling and impugning the Sahabah رضي الله عنهم goes against the definitive and proven religious texts, it constitutes disbelief (kufr), such as accusing Aisha رضي الله عنها of that of which Allah عز وجل clearly declared her innocent in His Noble Book. Otherwise, it is innovation (bidah) and evildoing (fisq).

4

One of the basic principles of Ahl as-Sunnah wa'l-Jama'ah is regarding the Companions of the Messenger of Allah صلى الله عليه وسلم as allies and friends, loving them, mentioning their good qualities, believing in their virtue, and acknowledging their preeminence. Our hearts should be free of any rancour, hatred and enmity towards them, and we should safeguard our tongues against reviling and impugning them. We should pray for mercy and forgiveness for them, and refrain from mentioning their mistakes and the conflict that occurred between them. We should ask Allah to be pleased with them and offer supplication for them. Allah عز وجل says: *{And [there is a share for] those who came after them, saying, «Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed»}* [al-Hashr 59:10].

Activities

1. **Which are the groups to whom this hadith should be conveyed, and why did the Sahabah رضي الله عنهم attain this high level of honour and status?**
2. **Write a brief essay about the ruling on reviling the Sahabah رضي الله عنهم.**
3. **What is the correct view regarding the conflict that arose among the Sahabah at the time of the fitnah (turmoil)? Refer to other sources.**

Hadith 17

It was narrated from Anas ibn Malik رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ said: **«There are three characteristics, whoever attains them has found the sweetness of faith: when Allah and His Messenger are dearer to him than all else, when he loves a man and does not love him except for the sake of Allah, and when he would hate to return to disbelief after Allah has saved him from it as he would hate to be thrown into the Fire.»** Agreed upon.

The narrator of the hadith

Anas ibn Malik ibn an-Nadr al-Ansari the servant of the Messenger of Allah ﷺ; he served him until he passed away, then he travelled to Damascus, and thence to Basrah, and he died in that city. He was the last of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to die in Basrah, in 93 AH.

Explanation of phrases

«has found the sweetness of faith» means: his heart has opened to faith and found pleasure in doing acts of obedience to Allah, and he finds pleasure in enduring hardship for the sake of complying with religious duties.

«than all else» means: than all others.

«a man» means a believing Muslim, because he is the one for whom it is possible to be sincere towards Allah عَزَّ وَجَلَّ in his love for Him.

«and does not love him except for the sake of Allah» means: he has no worldly aim in his love for him; rather he loves him for the sake of Allah only.

«to be thrown» means to be cast.

Brief explanation of the hadith

This is an important hadith which points to one of the main principles of Islam, for faith has a spiritual sweetness and brings joy to the heart which is not equalled by any other joy or pleasure. But no one will taste this sweetness except the one who has the characteristics mentioned in this hadith.

1

The first characteristic

«Allah and His Messenger are dearer to him than all else.» In other words, love of the divine overwhelms his heart and dominates all his emotions and feelings. Thus love of Allah and His Messenger ﷺ is stronger than his love for his father, his son, his wealth and his status. In fact, it is even stronger than his love for his own self and stronger than all his inclinations and desires. This is through faith which, if a person attains it, his inclinations and desires will be in accordance with what the Prophet ﷺ brought.

One of the signs of that is perfect obedience to Allah and complete following of the Prophet ﷺ. Hence Ibn Qudamah said: Whoever loves Allah will not disobey Him. What is meant is that perfect love of the divine prevents one from sinning, because the sweetness of faith and love of Allah prevent one from doing anything that angers Allah عَزَّوَجَلَّ.

2

The second characteristic

«when he loves a man and does not love him except for the sake of Allah.» In other words, he loves his Muslim brother sincerely for the sake of Allah, seeking thereby the pleasure of Allah, because of his extra religious commitment or because he can learn from him some beneficial knowledge, or be influenced by his good conduct and righteousness, or follow his example in worship – not for any worldly benefit.

FYI (For Your Information)

Brief explanation of the hadith

3 The third characteristic

«when he would hate to return to disbelief as he would hate to be thrown into the Fire.» In other words, his heart is filled with the joy of faith, so he would hate to go back to disbelief after Allah has guided him to Islam, just as he would hate to be thrown into the Fire, because he knows for certain that disbelief is the cause of abiding forever in the Fire.

What we learn from the hadith

1. Faith is sustenance and nourishment for the heart, just as food and drink are sustenance and nourishment for the body. Just as the body does not find pleasure in food and drink except when it is in good health, and if a person falls sick, he will not find pleasure in what benefits him, in like manner the heart only finds the sweetness of faith if it is free of misleading inclinations and forbidden desires. But if the heart is sick, it will not find the sweetness of faith; rather it may find joy in that which could lead to doom, namely desires and sins.

2. Love of Allah سُبْحَانَهُ وَتَعَالَى sometimes stems from knowing Him, which may be attained by acquiring knowledge of His names, His attributes and His wondrous actions, and by reflecting on His creation and what it contains of precision, wisdom and wonders. For all of that is indicative of His perfection, His might, His wisdom, His knowledge and His mercy.

Sometimes it stems from reflecting on the blessings and favours which He bestows on His slaves. In the hadith it says: **«Love Allah for what He bestows upon you of His blessings.»**

Narrated by at-Tirmidhi and al-Hakim, who classed it as sahih.

3. Love of Allah عَزَّوَجَلَّ is of two types:

i. The first type is obligatory; it is the type of love which prompts one to do what is enjoined and to refrain from what is prohibited, and to bear with patience what He decrees of hardship and pain. This degree of love for Allah, عَزَّوَجَلَّ, must be attained, and if a person's love does not have that impact on him, then he is lying in his claim (to love Allah).

If someone commits any prohibited action or falls short in any obligatory deed, that is because he is falling short in loving Allah, for he has given precedence to love of himself and his whims and desires over love of Allah.

ii. The second type is recommended (mustahabb). What is meant is when love of Allah reaches such a degree that it prompts the person to put effort into drawing close to Him by doing supererogatory acts of worship, refraining from subtle dubious matters and acts that are disliked (makruh), and being content when going through any hardship and pain that Allah has decreed for him.

4. Whoever learns about Allah will love Him, and whoever loves Him will obey Him, for loving Him prompts one to obey Him, and there is no way to show obedience to Him, may He be glorified, except by following His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Allah, عَزَّوَجَلَّ, says: *{Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you"}* [Aal Imran 3:31].

5. Loving the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stems from knowing him, and learning about his perfect character, studying his biography and characteristics, and learning how great is the light, guidance, goodness and mercy that he brought.

6. Loving the Prophet ﷺ is of two types:

i. The first type is obligatory: it is obeying him by complying with the duties that he enjoined, refraining from the prohibited actions that he forbade, being content with that, having no reservations concerning what he brought, submitting completely to his teachings, not seeking guidance from any other source except his teachings, and not seeking any goodness except in what he brought.

ii. The second type is a recommended level of love, which is what prompts one to follow his Sunnah, his etiquette and his manners and attitude, and to emulate him in his conduct, his bearing, his kindness to his family and brethren, and his outward manners and inward attitude.

7. Love for the sake of Allah is one of the fundamentals of faith and one of its highest levels. In the hadith it says: **«The strongest bond of faith is loving for the sake of Allah and hating for the sake of Allah.»** Narrated by Ahmad; classed as sahih by al-Albani.

Love of Allah and His Messenger ﷺ cannot be completed except by loving His close friends and taking them as friends and allies, and hating His enemies and regarding them with enmity.

8. From this hadith, we learn that love of the believer should be sincerely for the sake of Allah, عَزَّوَجَلَّ, and should not be contaminated with any worldly aims or personal interests, for it is an act of worship like any other, in which it is essential to be sincere towards Allah Alone.

9. If faith becomes deeply rooted in a person's heart, and it becomes second nature to him and he finds its sweetness, he will love his faith and will love to remain steadfast, persist in it and increase in it, and he would hate to depart from it. His hatred of departing from it will be greater than his hatred of being thrown in the Fire. The believer loves faith more than the thirsty man loves cold water at a time of extreme heat, and he hates to depart from it more then he would hate to be burned with fire.

10. When the heart tastes the sweetness of faith, it will sense the bitterness of disbelief, evildoing and sin. Hence Yusuf عَلَيْهِ السَّلَام said: ***{My Lord, prison is more to my liking than that to which they invite me}*** [Yusuf 12:33].

11. This hadith indicates that it is permissible to ascribe love to Allah عَزَّ وَجَلَّ and that He loves and is loved. There is no difference of scholarly opinion concerning that, as Allah, عَزَّ وَجَلَّ, says: ***{Allah will bring forth [in place of them] a people He will love and who will love Him}*** [al-Ma'idah 5:54]. We find this a great deal in the books of the Sunnah.

We affirm that Allah, عَزَّ وَجَلَّ, has the attribute of love, as He, عَزَّ وَجَلَّ affirmed for Himself, and it is in a manner that is befitting to His majesty, without likening Him to His creation, discussing how it is, or denying it, or interpreting it in a manner other than the apparent meaning.

Benefit

Love of the Messenger of Allah ﷺ is subordinate to and stems from love of Allah, عَزَّوَجَلَّ. The Prophet ﷺ said: **«When Allah and His Messenger are dearer to him than all else»**; he did not say "Allah then His Messenger." So a person's love of the Messenger is connected to his love of Allah, and the more beloved Allah is to him, the greater his love for the Messenger ﷺ will be.

But some people's love for the Messenger is equal to their love for Allah, and their love for the Messenger is not for the sake of Allah. Hence you will find them loving the Messenger ﷺ more than they love Allah, meaning that they make him a partner to Allah in their love, and even love him more than they love Allah. This is a type of shirk. When the Messenger ﷺ is mentioned, they shiver with love and veneration, but when Allah is mentioned, they remain calm and unmoved. This love will not benefit them, because it is a love that is tainted with shirk.

Activities

1. **The sign of love for the Prophet ﷺ is following his example. Give evidence for that from the Quran and Sunnah.**

.....

.....

2. **Describe how to attain the sweetness of faith, based on what you have learned from the hadith.**

.....

3. **What are the praiseworthy and blameworthy ways of loving the Messenger of Allah ﷺ?**

.....

Hadith 18

It was narrated that Aisha رضي الله عنها said: The Messenger of Allah صلى الله عليه وسلم said: **«Whoever introduces into this matter of ours anything that is not part of it, it is to be rejected.»** Agreed upon.

According to a version narrated by Muslim: **«Whoever does an action that is not in accordance with this matter of ours, it is to be rejected.»**

The narrator of the hadith

Aisha as-Siddeeqah bint Abi Bakr, the Mother of the Believers, the wife of the Messenger of Allah صلى الله عليه وسلم, the dearest of his wives to him and the most knowledgeable of Muslim women. She was well-versed in Islamic knowledge, and also in literature and poetry. The senior Sahabah used to refer to her concerning matters of religion. When Masruq narrated from her, he would say: as-Siddeeqah bint as-Siddeeq told me… She went out on the day of [the Battle of] the Camel to confront Ali رضي الله عنه, then she retracted, and Ali رضي الله عنه sent her home with dignity and honour. She died in 58 AH.

Explanation of phrases

«introduces» means: invents and innovates.

«this matter of ours» means: this religion of ours, namely Islam.

«anything that is not part of it» means anything that is not found in the Quran and Sunnah and does not come under any ruling in them, or it conflicts with the rulings that they contain.

«It is to be rejected» means: it is false and is to be regarded as worthless.

Brief explanation of the hadith

This hadith represents one of the important principles of Islam, and it is an example of the concise speech of the Prophet ﷺ. It clearly rejects all innovations and newly-invented matters that have been introduced into the religion of Allah, and it gives no room for reason to introduce into the religion things that are not part of it.

This hadith is one of those that should be memorized and quoted to denounce objectionable matters. The scholars said: **It is good to quote it a great deal**.

What we learn from the hadith

This hadith represents one of the basic principles of Islam, and that is supported by the verse: *{And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way}* [al-An'am 6:153].

It is haram to introduce anything into the religion of Allah, even if that is with good intentions and even if the heart feels inclined towards that thing and feels at ease with it, because this is the work of the Shaytan.

It is haram to introduce anything into the religion of Allah. Even if there is a reference to that idea in Islamic teachings, if it is done in a specific manner that is not mentioned in any religious text, then it is to be rejected, as in the case of what some people have introduced of acts of worship, adhkar and the like.

Following the Sunnah cannot be achieved unless the deed is done in accordance with Islamic teachings on six counts: **the reason, type, amount or number, manner,** time and place. If it is not in harmony with Islamic teachings on any of these six counts, then it is invalid and is to be rejected, because it is introducing something into the religion of Allah that is not part of it. The details of that are as follows:

1. **The deed should be in accordance with Islamic teachings in terms of the reason for doing it,** such as if a person does an act of worship for a reason that Allah did not make a reason for doing it. An example of that is if someone prays two rakahs every time he enters his house, and takes that as a regular practice; this is to be rejected.

2. **The deed should be in accordance with Islamic teachings in terms of the type of deed.** So if a person worships Allah with an act of worship of a type that was not prescribed in Islam, then it is not acceptable. One example of that is if someone were to sacrifice a horse; this is to be rejected and is not acceptable, because it is contrary to Islamic teachings regarding the type of animal that may be sacrificed, because only an'am animals [camels, cattle and sheep] may be offered as sacrifices.

3. **The deed should be in accordance with Islamic teachings in terms of the number or quantity.** So if someone worships Allah عَزَّوَجَلَّ by doing something a number of times greater than what is prescribed, it will not be accepted from him. An example of that is someone who deliberately washes parts of his body four times when doing wudu. The fourth time is not accepted, and he is sinning thereby, because he is adding something to what was prescribed.

The scholars are agreed that an act of worship is not valid unless it combines two things:

- Sincerity towards Allah عَزَّوَجَلَّ.
- Following the Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

If he introduces something that is not part of our religion and the teachings of Islam, and was not prescribed by Allah and His Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, then this is to be rejected, even if he did it with sincerity. It is essential to combine these two matters: doing it sincerely for the sake of Allah Alone and following the example of the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in doing that particular act of worship.

4

The deed should be in accordance with Islamic teachings in terms of the manner in which it is done. So if someone does something as an act of worship, devoting it to Allah, but it goes against Islamic teachings in the manner in which it is done, it will not be accepted from him and his deed will be rejected. An example of that is if a man prays, and prostrates before he bows. His prayer is invalid and rejected, because he did not do it in the manner that is in accordance with Islamic teachings.

5

The deed should be in accordance with Islamic teachings in terms of the time when it is done. So if someone offers a prayer before the time for it has begun, then the prayer is not acceptable, because it was done at a time other than that which was prescribed for it.

If someone delays an act of worship that is connected to a specific time, with no excuse, such as if he prays Fajr after the sun has risen, with no excuse, then his prayer is rejected, because he did something that was not in accordance with the commands of Allah and His Messenger ﷺ.

6

The deed should be in accordance with Islamic teachings in terms of the place in which it is to be done. So if someone observes itikaf in a place other than a mosque, such as observing itikaf in a school or at home, then his itikaf is not valid, because he did not do it in accordance with the Islamic teachings on where itikaf is to be observed.

Activities

1. **Speak about the conditions of worship being valid.**
2. **Following the example of the Prophet ﷺ is not attained unless the deed is done in accordance with Islamic teachings on six counts. Explain this phrase.**
3. **What is the difference between acts of worship and interactions with others with regard to what is prescribed and prohibited?**

Hadith 19

It was narrated that Abu Najeeh al-Irbad ibn Sariyah as-Sulami رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah ﷺ exhorted us, and our hearts trembled and tears flowed from our eyes. We said: O Messenger of Allah, it is as if this is the exhortation of one who is bidding farewell, so instruct us. He said: **«I instruct you to fear Allah عَزَّ وَجَلَّ, and to hear and obey, even if the one who is appointed as your leader is a slave. Those among you who live a long life will see great differences. I urge you to adhere to my Sunnah and the way of the rightly-guided, right-thinking caliphs; adhere firmly to it. Beware of newly invented matters, for every newly invented matter is an innovation, and every innovation is misguidance.»** Narrated by Abu Dawud and at-Tirmidhi, who said: It is a hasan sahih hadith.

The narrator of the hadith

Al-Irbad ibn Sariyah as-Sulami, one of the most prominent of Ahl as-Suffah. He lived in Homs, and he was one of the weepers concerning whom Quran was revealed. He died during the fitnah (turmoil) of Ibn az-Zubayr or, it was said, he died after that, in 75 AH.

Explanation of phrases

"[he] exhorted us"– an exhortation is a reminder that is given to soften the heart.

"trembled" that is, their hearts trembled with fear, as Allah عَزَّ وَجَلَّ says: *{those who, when Allah is mentioned, their hearts become fearful}* [al-Anfal 8:2].

"It is as if" means: it is as if this exhortation was **"the exhortation of one who is bidding farewell."** That was due to the impact it had, because of the way in which it was delivered, because of the topic, and because of the bearing of the one who delivered the exhortation. For all of these things have an impact, and the impact of exhortations are based on many factors: the topic, the bearing of the speaker, and the emotion he displays.

Explanation of phrases – continued

«I instruct you to fear Allah عَزَّوَجَلَّ» – this instruction is taken from the verse in which Allah عَزَّوَجَلَّ says: *{And We have instructed those who were given the Scripture before you and yourselves to fear Allah}* [an-Nisa 4:131]. Fear of Allah (taqwa) is essential in all things. What it means is obeying Allah, complying with His commands and heeding His prohibitions, with knowledge and insight.

«and to hear and obey» that is, to hear and obey those in authority.

These two actions are singled out for mention after mentioning fear of Allah, because of their importance and because of the danger posed by rebelling against those in authority.

«even if the one who is appointed as your leader is a slave» that is, even if a slave becomes your ruler and governs you.

«Those among you who live a long life» that is, those who live long enough.

«will see great differences» that is, with regard to beliefs, deeds and methodologies.

«I urge you to adhere to my Sunnah» that is, hold fast to it. What is meant by Sunnah here is the path that he was on. So do not introduce innovations into the religion of Allah عَزَّوَجَلَّ that are not part of it, and do not drift away from the religion of Allah.

«and the way of the rightly-guided, right-thinking caliphs» who would succeed the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ as leaders of his ummah, foremost among whom were Abu Bakr, then Umar then Uthman, then Ali رَضِيَ ٱللَّهُ عَنْهُمْ.

«right-thinking» – this is added for emphasis, because the fact that they were rightly guided implies that they were right-thinking, for it is not possible to be right in one's thinking except by means of guidance.

«adhere firmly to it» that is, to my Sunnah and the way of the rightly-guided caliphs.

When the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ urged the Muslims to hold fast to the Sunnah, he also warned them against innovation (bidah), as he said: **«Beware of newly invented matters»** that is, avoid them. What is meant by matters here is religious matters, that which is not known in the Quran and Sunnah or through scholarly consensus (ijma).

It does not refer to newly-invented matters having to do with worldly affairs, because some newly-invented worldly matters may be beneficial, so they are good, and some may be harmful, so they are bad.

But when it comes to newly-invented matters in the field of religion, they are all bad. Hence he said: **«for every newly invented matter is an innovation (bidah)»**, because it was innovated and invented without precedent.

«and every innovation is misguidance» that is, every innovation that is introduced into the religion of Allah عَزَّوَجَلَّ is misguidance.

Brief explanation of the hadith

In this hadith there is the command to fear Allah and to hear and obey the ruler, even if he is a slave. This advice leads to well-being in this world and the Hereafter. With regard to fearing Allah, this is the instruction of Allah that He enjoined on the first and the last. With regard to hearing and obeying those in authority, it is by this means that people's worldly affairs will be in good order and they will be able to practice their religion openly and worship freely. In addition to that, we are urged to adhere to the Prophet's Sunnah and to follow the way of the rightly-guided caliphs in terms of beliefs, deeds and words, and we are warned against innovations, which refers to everything that has been introduced into the religion for which there is no basis in Islamic teachings. The Muslim must avoid such innovations completely.

What we learn from the hadith

1 The most important advice to people is to fear Allah عَزَّوَجَلَّ because the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«I instruct you to fear Allah عَزَّوَجَلَّ.»** This is indicative of the great virtue of fearing Allah (taqwa), because it is the first thing that he instructed people to do.

2 The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ instructed us to hear and obey those in authority. Hearing and obeying them with regard to issues having to do with their position as rulers and their responsibility for the people's welfare is obligatory, according to the Quran and Sunnah. Allah عَزَّوَجَلَّ says: *{O you who have believed, obey Allah and obey the Messenger and those in authority among you}* [an-Nisa 4:59].

3 It is obligatory to adhere completely to the Sunnah of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and the way of the rightly-guided caliphs. That is obligatory in all situations, but it is particularly emphasized when there are differences of opinion.

FYI (For Your Information)

How can we reconcile between the Prophet's words «Every newly-invented matter is an innovation» and his words, «Whoever sets a good precedent in Islam will have the reward for that and the reward of everyone who acts upon it until the Day of Resurrection»? Narrated by Muslim.

This question may be answered on two counts:.

Firstly:

What is meant by the words **«Whoever sets a good precedent in Islam»** is: Whoever initiates doing something for which there is proof in the sound Sunnah. This is supported by the fact that the Prophet ﷺ mentioned it after urging the people to give charity to the people of a delegation who had come to Madinah. Each of the Sahabah brought what he could afford; one man of the Ansar brought something wrapped in cloth that was very heavy, and placed it in the lap of the Prophet ﷺ, hence he said: **«Whoever sets a good precedent in Islam will have the reward for it and the reward of everyone who does it until the Day of Resurrection.»** What is meant is being the first to act upon a proven Sunnah; it does not mean introducing a new practice on the basis of his own thoughts.

Secondly:

The words **«Whoever sets a good precedent in Islam»** refer to being the first one to do an unprecedented action for the purpose of achieving a goal that was already prescribed, such as when the Sahabah agreed on a single Mushaf. This was a good precedent, because the purpose behind that was to unite the Muslims and prevent them from becoming divided and accusing one another of being misguided.

4 We are warned against innovations and newly-invented matters; what is meant is in terms of religion. As for worldly matters, innovations and inventions are either needed or blameworthy, according to the results to which they lead.

5 All innovations in religious matters are misguidance and there is no guidance in them; rather they are pure evil, even if those who introduce them think they are good. They are not good because the Prophet ﷺ said, **«Every innovation is misguidance,»** and he did not make any exceptions from that.

Activities

1. It is obligatory to follow the way of the rightly-guided caliphs. Explain that.

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2. How does this hadith prove that innovation (bidah) is evil and how dangerous it is? Explain that.

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3. How can we reconcile between the Prophet's words «Every newly-invented matter is an innovation» and his words, «Whoever sets a good precedent in Islam will have the reward for that and the reward of everyone who acts upon it until the Day of Resurrection»?

.....

.....

Hadith 20

It was narrated that Abdullah ibn Mas'ud رضي الله عنه said: The Messenger of Allah ﷺ drew a line for us, then he said: **«This is the path of Allah.»** Then he drew other lines to its right and left, then he said: **«These are other paths** – Yazid said: Splitting in different directions – **on each of these paths there is a devil calling people to it.»** Then he recited: *{And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way}* [al-An'am 6:153]. Narrated by Ahmad and an-Nasai; classed as hasan by al-Arna'ut.

Explanation of phrases

"[He] drew a line for us" that is, to explain and clarify something to us. This is like giving intangible matters a tangible and visible form in order to make them clear.

«This is the path of Allah» that is, this is the right religion and the straight path, namely sound beliefs and righteous deeds according to the way of Ahl as-Sunnah wa'l-Jama'ah.

"Then he drew other lines" so as to indicate that the middle way is between the two extremes of exaggeration and heedlessness, because the path of the people of innovation drifts away from the path of truth.

"the straight path": the path is the religion of Islam. It is straight and true, with no crookedness in it.

Brief explanation of the hadith

This hadith represents one of the important principles of Islam, which is to follow the path of Ahl as-Sunnah wa'l-Jama'ah and to keep away from the paths of the misguided and deviant groups. The Messenger of Allah ﷺ referred to this path when he said, **«The path that I and my Companions are on.»** Narrated and classed as hasan by at-Tirmidhi. What that refers to is beliefs, words and deeds.

This hadith refutes the argument of every group that claims to be on the straight path. Thus it becomes clear that those whose claim to follow the straight path is true are those who are guided and adhering to the Prophet's Sunnah and the way of the rightly guided caliphs and others among the Sahabah رضي الله عنهم, who learned the religion of Allah directly from His Prophet ﷺ, with knowledge and insight, in contrast to the people of whims and desires and innovations, who split into seventy-two sects and are referred to by the lines that were drawn to the right and left.

What we learn from the hadith

1. Allah عز وجل enjoined the believers to be united as one group and forbade them to disagree and be divided.

2. This hadith indicates that the path of Allah is the middle path between the two extremes of exaggeration and heedlessness. Rather it is based on belief in Tawhid, persisting in adhering to sound conduct and behaviour in a balanced manner. The paths of the people of innovation tend to drift away, fall short, go to extremes, deviate, vary and differ, such as the Qadaris, Jabaris, Khawarij and Rafidis, and those who deny the divine attributes and those who liken Allah's attributes to those of His creation.

FYI (For Your Information)

3

What is meant by blameworthy groups is not the groups who differ on minor issues of fiqh which discuss what is halal and haram. Rather what is meant is the groups who differ from the people who adhere to the truth with regard to beliefs, basic principles of Tawhid, loving and respecting the Sahabah رضي الله عنهم, and so on.

4

One of the signs of the deviant groups is that they follow the verses in the Quran that are ambiguous in meaning, and they ignore the verses that are clear and straightforward in meaning, and they follow their whims and desires, giving them precedence over shar'i evidence, and they reach conclusions on the basis of their own reasoning.

The causes that lead to the emergence of deviant sects and groups may be summed up as follows:

1

Ignorance of the teachings and rulings of Islam:

With the passage of time, and as people drift further away from the message, the more knowledge becomes scarce and the more ignorance becomes widespread, as the Prophet صلى الله عليه وسلم foretold when he said: **«Indeed Allah does not take knowledge away by snatching it away from people; rather he takes away knowledge by taking the souls of the scholars (in death) until, when there are no scholars left, people will take ignorant people as their leaders; they will ask them questions and they will issue fatwas without knowledge. Thus they will go astray and lead others astray.»** Agreed upon.

2 Following whims and desires:

Whoever turns away from the Quran and Sunnah will inevitably follow his whims and desires, as Allah عَزَّوَجَلَّ says: *{But if they do not respond to you - then know that they only follow their [own] desires. And who is more astray than one who follows his desire without guidance from Allah?}* [al-Qasas 28:50].

3 Fanatical devotion to ideas and blindly following others:

This prevents a person from following evidence and finding out the truth. Allah عَزَّوَجَلَّ says: *{And when it is said to them, «Follow what Allah has revealed,» they say, «Rather, we will follow that which we found our fathers doing»}* [al-Baqarah 2:170]. This is the case nowadays with the fanatics among the Sufis and grave-worshippers: When they are called to follow the Quran and Sunnah, and they are asked to shun that which is contrary to them, they cite their shaykhs, fathers and grandfathers as evidence to support their practices.

4 The imitation of depraved beliefs and cultures:

This is one of the worst things that cause a person to fall prey to deviant ideologies. It is narrated in as-Sahihayn from Abu Saeed رَضِيَ اللَّهُ عَنْهُ that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«You will surely follow the ways of those who came before you, handspan by handspan, cubit by cubit, to the extent that if they entered the hole of a lizard, you will enter it too.»**

Activities

1. The Prophet ﷺ used various methods in calling people and teaching them. Explain that from the hadith under discussion here and other texts. Use other sources.

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2. Speak about the signs of deviant groups and sects, and the reasons that lead to their emergence.

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3. All groups and sects claim that they are following the right path. Discuss that in the light of what you have studied.

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4. Explain briefly the reasons for the emergence of deviant sects and groups, with evidence.

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Hadith 21

It was narrated from Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: **«Whoever calls to guidance will have a reward like the rewards of those who follow him, without that detracting from their rewards in the slightest. Whoever calls to misguidance will have a burden of sin like that of those who follow him, without that detracting from their sins in the slightest.»** Narrated by Muslim.

Explanation of phrases

«Whoever calls to guidance» means that he explains it to people and calls them to follow it, such as explaining to people that the two rakahs of Duha [mid-morning] prayer are Sunnah.

«Whoever calls to misguidance» means that he calls them to that which is sinful, such as calling people to idle pursuits, falsehood, music, riba (usury) and so on.

Brief explanation of the hadith

This hadith clearly states that whoever calls people to guidance will have a reward like that of those who follow him, and whoever calls people to misguidance will have a burden of sin like that of those who follow him, as it was narrated in the story of the son of Adam who killed his brother that he will have a burden of sin for every soul that is killed [until the Day of Resurrection], because he was the first one to set the precedent of killing. Agreed upon.

This applies whether that guidance or misguidance is something that he initiated, or someone else introduced it before him; it is the same whether that has to do with teaching knowledge, or an act of worship, or manners, and so on, and whether that is done during his lifetime or after he dies.

This hadith encourages us to set good precedents and forbids us to set bad precedents. Whoever calls to guidance and sets a good precedent will have a reward like that of everyone who follows that precedent until the Day of Resurrection, and whoever calls to misguidance and sets a bad precedent will have a burden of sin like that of everyone who acts upon that precedent until the Day of Resurrection.

FYI (For Your Information)

What we learn from the hadith

1. The virtue of knowledge, because by means of knowledge a person will find proofs that will lead to guidance and he will be motivated to adhere to the path of piety. Acquiring and spreading knowledge is much better than spending in charity, even if one gives a great deal of money. Shaykh al-Islam Ibn Ibn Taymiyyah, Ibn al-Qayyim and other scholars have died, but their memory is still alive, as if they are still teaching people and gaining reward whilst they are in their graves.

2. It is greatly encouraged to enjoin what is right and forbid what is wrong, which is the role of the Messengers and those who seek to guide people. There is also a stern denunciation and warning to those who mislead people away from the path of truth and make fair-seeming to them the committing of evil deeds.

3. There is a warning against misguidance and instruction to avoid innovations and matters that have been newly introduced into the religion, and it is forbidden to go against the path of the believers. The reason for this warning is that the one who introduces an innovation may take his action lightly and think that it is something insignificant at first, and he is not aware of the mischief that could result from it later on, which is that he will incur the sins of those who do it after him, even if he himself did not practice it; rather he will incur sin because he was the one who introduced it.

4

Calling to guidance or calling to misguidance or sin may be done in word or in deed, especially on the part of one whom people take as an example to follow. If he is someone who is taken as an example to follow, then he does something, it is as if he is telling people to do what he did, hence they cite his action as proof.

5

The Prophet ﷺ will have a great deal of reward, because he is the one who showed his ummah the path of guidance. So for everyone of this ummah who follows his guidance, the Prophet ﷺ will have a reward like theirs, without that detracting from their reward in the slightest.

Thus it becomes clear that those who want to give the reward of their worship to the Messenger ﷺ are mistaken, because for any deed that you do, even though the reward for it is yours, the Messenger ﷺ will have a similar reward. If giving the reward of deeds to others was something valid, those whose love for the Prophet ﷺ was greater than ours would have done it before us, namely the Sahabah, the Tabieen and leading scholars who came after them رضي الله عنهم, but they did not do that.

6

Rewards will be multiplied in accordance with the multiplication of the deeds of those who follow him, uncountable and unlimited. On that basis, we may realize the virtue of the earlier Muslims, namely the Muhajireen and Ansar, and other early generations in comparison to the later generations. That also applies to the mujtahid scholars in contrast to their followers, and reflects the superiority of the earlier generations over the later generations.

7

Benefit

It is encouraged to revive sunnahs that have died out and been abandoned, because for the one who revives them will be written his own reward and the reward of those who do it. Precedents in Islam are one of two types:

a. Bad precedent:

This refers to innovation (bidah). It is bad even if the one who sets this precedent thinks that it is good, because the Prophet ﷺ said: **«Every innovation is misguidance.»** Narrated by Muslim.

b. Good precedent:

Good precedents are of two types:

The first type is where a sunnah is prescribed but has been abandoned, then someone revives it, such as praying Taraweeh with an imam. The Prophet ﷺ initially prescribed for his ummah to pray Taraweeh with an imam, then he refrained from doing that lest it be made obligatory for the ummah. That practice was stopped at the end of his life, and was not done during the caliphate of Abu Bakr رضي الله عنه or at the beginning of Umar's caliphate. Then Umar رضي الله عنه decided to bring the people together behind one imam, so he did that. Thus he رضي الله عنه set a good precedent in Islam, because he revived a sunnah that had been stopped.

The second type is where a person is the first one to do something, such as a man who hastens to give charity, then other people follow suit and do what he did.

Thus it is clear that those who introduce innovations into the religion of Allah that are not part of it are misguided, for they invent adhkar and prayers for which Allah has not sent down any authority, then they say: This is a good precedent. This is to be rejected, because every innovation is misguidance according to the text of the hadith, and there is nothing good in innovations. Rather what is meant is the one who is the first to do a good thing, or the one who revives a sunnah after it has died out. He will have his own reward and the reward of those who follow him in doing that.

Activities

1. Every innovation is misguidance. Explain that in the light of what you have studied.

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2. What misconceptions are there about this phrase: «Whoever sets a good precedent…»? What is really meant by that?

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3. Is it permissible to give the reward of righteous deeds to the dead? Use other sources.

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And it is Allah from Whom we seek help.

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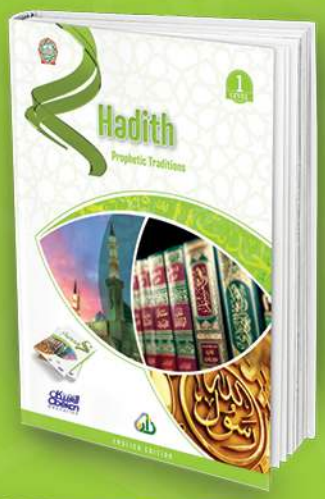

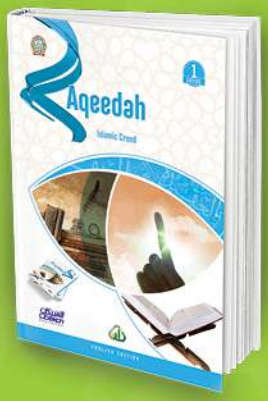

Distribution العبيكان
KSA - Riyadh
King Fahd Road, Al-Olayia
Tel: +966 11 4808654, Fax: +966 11 4808095
P.o. Box: 67622 Riyadh 11517
www.obeikanretail.com

Publishing محمد عبد الرزاق حافظ
KSA - Jeddah
Al-Shatei, Beutat Business - Office. 16
Mob: +966 50 444 6432, Tel: +966 12 6929242
P.o. Box: 126371 Jeddah 21352
www.zadgroup.net

ISBN: 9786038234556
9 786038 234556